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1926

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1926



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PART I.

PERSONNEL.

During the year 1925-26 for which the subjoined report is submitted, my Senior Assistant Mr. C. R. Krishnamacharlu was promoted as the Assistant Superintendent for Epigraphy in the office of the Government Epigraphist for India, Fernhill, with effect from 16th September 1925, consequent on the retirement from service of the Government Epigraphist M.R.Ry. Rao Bahadur H. Krishna Sastri (Government of India Notification No. 1746, Edn., Department of Education, Health and Lands, dated 27th August 1925). Accordingly regular promotions were given to my Assistants in the chain of arrangements made in the office. In their letter No. 284, Department of Education, Health and Lands, dated 7th February 1925, to the Director-General of Archaeology in India, the Government of India were pleased to grant me an extension of service for one year from 16th May 1925.

2. I went on leave on average pay on two occasions, the first time for one month with effect from 16th May 1925 and again for one month and 26 days from 5th February 1926. Mr. C. R. Krishnamacharlu officiated for me on the first occasion (Government of India Notifications Nos. 1038 and 1039, Edn., dated 19th May 1925) and my present Senior Assistant Mr. G. V. Srinivasa Rao during my absence the second time (Government of India Notifications Nos. 537 and 533, Edn., dated 4th March 1926, and Nos. 676 and 677, Edn., dated 17th March 1926). I am glad to be able to testify to the efficient way in which both of them conducted the office during my absence.

3. Since the abolition in 1923 of the temporary establishment sanctioned for publication of the *South-Indian Inscriptions* (Texts) the Government had under consideration the question of amalgamating this office with that of the Government Epigraphist for India at Fernhill, so as to render possible the utilization of the services of the Assistants of this office, both for the publication of the Texts of the Inscriptions and for the further collection work, side by side. In this connection, I was called upon to discuss the subject with the Hon'ble Khan Bahadur Sir Habibulla Sahib Bahadur, Member of the Viceroy's Executive Council, on 17th April 1925. The matter has been finally negatived by the Government of India, in their Resolutions Nos. 1071/1072, dated 15th May 1925. However, owing to the inconvenience and strain caused by want of assistants to correct the proofs, etc., in connection with the publication work, the Director-General of Archaeology in India has, in his letter No. 371-718, dated 3rd February 1926, transferred the services of my Kanarese Assistant to the Fernhill office with effect from 1st April 1926.

4. My Junior Assistant Mr. A. S. Ramanatha Ayyar, who had been deputed to the Travancore Service for three years was retained by the Darbar for five months more from 20th September 1925 with the sanction of the Government of India. It is gratifying to note that his record of service in Travancore has won him high appreciation both from the Darbar and from the scholars. He was relieved of his duties in the State on the forenoon of 20th February 1926, from which date he took leave on average pay for 2 months and 29 days.

5. The Kanarese Assistant Mr. N. Lakshminarayana Rao had leave for 20 days from the 7th to the 26th of March 1926 and the Photographer for 15 days from 19th February 1926. The typist-clerk had leave on average pay for 9 days from 3rd July 1925 in the first instance, and leave on medical certificate for 4 months and 10 days from 8th August to 18th December 1925.

* TOURS OF THE ASSISTANT SUPERINTENDENT.

6. Communications from the District officers and others about the temples under repair or about important inscriptions led to my undertaking short tours of inspection for broken periods during the year. The Collector of Guntur reported about the

existence of an old marble pillar with early inscriptions incised on it, lying near the Krishnā river at Dharanikōṭa. I visited the place and found the inscription to be in Brāhmī of about the 3rd or 4th century A.D., recording the names of the pilgrims who had paid homage to the deity at Amarāvati in those early ages. I sent a short note on the pillar to the Government Epigraphist, and at my instance, this ancient relic has since been removed to the Government Museum at Madras. The irrigation tank at Panamarattuppatti near Salem contains an inscription of the Chōla king Kulōttuṅga engraved on a rock, which had been under water for over 10 years. It was at last reported by the Municipal Chairman of Salem to be accessible and I examined the rock and copied the record on 15th September 1925.

Certain early and important Chōla temples in the North Arcot, South Arcot, Tanjore and Trichinopoly districts which were about to be dismantled for the purpose of renovation were brought to my notice during the year, and I arranged to inspect them all and to secure copies of inscriptions engraved on their walls. Of the places examined by me, Pallikonda in the North Arcot district contains a Vishnu and a Śiva temple, both of them very old, the former however having been rebuilt. The antiquity of the latter temple is borne out by two inscriptions found therein, one of which belongs to the reign of the Pallava king Nandi-Pōttaraiyar and the other to the Chōla king Parāntaka I.

Āvaḍayārkōyil in the Tanjore district, the temple in which is reputed for its architectural beauty and its peculiar construction unlike that of the other Śiva temples, was also visited by me; but it yielded no early inscriptions. Tiruchchirrambalam near Paṭṭukkōttai contains an inscription of the early Pāndya king Varaguṇa-Mahārāja and those of the early Chōla kings. Important details about Āvaḍayārkōyil and Tiruchchirrambalam will be found in Part II under the Chōla section. Mahādēvapattanam about seven miles from Maṇṇārguḍi, has a fort about 200 years old, in which there is a temple dedicated to Śvētavarāhasvāmi. The image of the god which is in marble is believed to have been brought here from Śrīmushnam in the South Arcot district. A sculptured slab in the temple with a peculiar combination of the figures of Śaṅkha, Chakra, Vināyaka, Hanūmān, Nandi, Bhairava, Vārūṇi, Indra, and Brahmā and a *liṅga* contains an inscription (No. 175 of 1926) in Sanskrit with the last two lines in Maḥrāṭhī, recording the names of these deities and the date Śaka 1650 (= A.D. 1728). I took advantage of my stay at this place to visit Negapatam, in which a number of images were just then reported to have been recently unearthed in an open plain opposite the District Court. I saw a large number of these which are of varying sizes and postures and belong to Buddhist, Jaina and the Hindu pantheon. In the *Annual Report* for 1899 (pages 12 and 13) mention is made of Negapatam as having been a sacred place for the Buddhists from very early times. The grants of lands recorded in the Leyden plates were made to the two Buddhist temples built in the reigns of Rājarāja and his son Rājendra-Chōla. One of these is believed to be identical with the *Pūduveligōpuram* demolished by the Jesuits about A.D. 1807 when building the St. Joseph's College, which is now being used as the public offices. The sites of these buildings are even now popularly known by this name. It is highly probable that most of the images in question once belonged to these Buddhist temples. Those of them which are more important have since been acquired by the Museum. I was away from Headquarters altogether for $2\frac{1}{2}$ months from 12th August 1925 to 4th February 1926. During this period, I visited 28 villages in all and copied 235 inscriptions.

TOURS OF THE ESTABLISHMENT.

7. My former Senior Assistant Mr. C. R. Krishnamacharlu while officiating for me was on a short tour in the Telugu districts from the 5th to the 15th June 1925. He visited 5 villages and secured from these places copies of 17 inscriptions. While camping at Bezwada he examined the sculptures in the local Museum and found a life-size marble statue of Buddha which has been since photographed (No. 932 of Appendix D). It is said to have been discovered at Allūru in the Nandigama taluk and thence removed to this place. The existence of this image is of enhanced interest in view of the discovery of a Brāhmī inscription at Allūru in 1924

in the same village (No. 331 of 1924). In the compound of the temple of Chennakēśavasvāmi at Kolavennu near Bezvada, there is a Śiva shrine dedicated to Ardhanārīśvara. The peculiarity of the image is that on the front side of the *linga* which is of white stone and is overshadowed on its top by a set of seven serpent-hoods, there is carved in low relief a figure of Ardhanārīśvara standing against his *Nandi* which faces the proper right.

Mr. Krishnamacharlu again started on his second tour on the 12th August and after visiting certain villages in the Kistna, Vizagapatam and Guntur districts returned to headquarters on the 2nd September 1925. His entire collection in the two periods is 76 inscriptions and he visited 12 villages in all. In this tour he recopied at Pañchadhārāla, inscription No. 216 of 1899 for the Government Epigraphist. At Aripalem on the way from Pañchadhārāla to Anakapalle, he noticed on the slope of a hill a set of three rock-cut caves and one natural cavern within a few yards of each other at a height of 100 feet from the base of the hill. All these are of less than a man's height with vaulted roofs, the smallest cave being just enough to accommodate three or four seated people and the biggest about 10 feet square. The cavern is about 20 feet by 15 feet and $4\frac{1}{2}$ feet high. These are probably connected with the Buddhist monastery at Śānkaram which is only a few miles from this place. At Vēlpūru in the Sattenapalle taluk, Guntur district, is a very old temple situated on the small hillock to the north-east of the village and dedicated to Rāmalingasvāmi. It contains a number of inscriptions engraved on white marble stones of the type used in the Amarāvati *stūpa*. Behind the two door jambs of the main entrance of the temple are two white marble pillars put up as props for the beams of the roof. The inscription on one side of this pillar mentions King Mādhavavarman of the Vishnukundin dynasty, and is the only stone record of this ancient family of kings hitherto discovered. Only a portion of the inscription which is accessible has now been copied. Arrangements will have to be made in the next field season for having the pillar removed and the whole inscription exposed for being copied. The hillock is full of ruins of old and broad bricks which are always found on *stūpa* mounds. The apsidal basements of one or two demolished structures make it reasonable to suspect these to be Buddhist or post-Buddhist ruins. A huge slab about six feet in height called the *Kōṭināgastone* on the hill contains on its two faces rows of *nāgas* sculptured in relief, of which those on one face are surmounted at the top by a female figure with a serpent-hood.

8. Mr. Srinivasa Rao did not go on any long tour during the year. Certain Vatteluttu inscriptions in Malabar had been brought to my notice by the Secretary to the Religious Endowment Board who sent me their eye-copies for decipherment. Since these were not of much help in making them out, the places containing these epigraphs were included in the programme of the year and Mr. Srinivasa Rao undertook a short tour to the West Coast from the 22nd to 30th March 1926. He visited 5 villages and secured copies of 9 inscriptions. Two of these records, one from Rāmantali, and the other from Kannapuram in the Chirakkal taluk, North Malabar, belong to the eleventh century A.D. and are rather important because of the mention of the chiefs of Rāmakuṭam which is identified by Mr. K. V. Subrahmanya Ayyar with the region round about Elimala. It is also worthy of note that these two places are situated on the slopes of the Elimala hills.

At Taliparamba near Cannanore Mr. Srinivasa Rao was shown in the compound of a pleader's house a big underground passage about 12 feet broad and 8 or 10 feet high, running north to south. The super-incumbent portion of the earth has been corroded by the action of rain and other causes for a length of about 20 feet, and the section on one side shows the vault of the passage to be about 6 feet below the ground level. It is possible that it belongs to the time of Hyder Ali and Tipu Sultan who, according to the local tradition, had a small fort on a hill close by the big Śiva temple. The village also abounds in small sepulchral cellars.

9. Mr. V. Venkatasubba Ayyar, my Tamil Assistant, was on tour from the 25th January to 23rd March 1926, during which period he examined six villages in the Ramnad district and five in the Kuttalam firka of the Mayavaram taluk left unvisited last year. One firka which still remains will have to be taken up for the village-war survey only in the next field season. His entire collection comes to 151 inscriptions.

The existence of Jain images which he has noticed at Iraniyūr and Ilaiyāttan-gudi in Ramnad and of those at Naḍuvikōṭṭai about a mile from Nāchchiyāpuram in the same taluk, of which he was informed, seem to show that the locality was under the Jaina influence in ages past. At Nāṭṭaraśāṅkōṭṭai about 6 miles from Śivagaṅga, which is remembered as the village where the Tamil poet Kambar died, he saw a slab said to be about 4 feet square with four lines of writing at the bottom, which is however embedded in a stone floor. Daily worship is offered to this stone as marking the last resting place of the poet.

10. The villagewar survey of the Dharmavaram taluk was begun on 19th December 1925 by the Telugu Assistant who completed the taluk by the 25th February 1926. The survey resulted in his securing 82 inscriptions. He was asked to continue his tour in 5 stray villages of the Guntur and Kistna districts. He copied in these places 32 inscriptions, of which three from Nāgārjunikoṇḍa in Guntur are very important Brāhmī records. They belong to the early dynasty of Ikhākus and give the genealogy of prince Purushadatta who is already known to us from his published record of Jaggayapēṭa, a place not far off from Nāgārjunikoṇḍa. One of these epigraphs mentions a *chaitya* as enshrining the *dhātu* of 'Samasambuddha.' There are several Buddhist remains all over the village and, as the name of the place indicates, it should have been an important centre of activities of the great Buddhist teacher Nāgārjuna in the beginning of the Christian era.

11. My Kanarese Assistant accompanied the Government Epigraphist for India in his visit of inspection to Belgaum and other places in the Bombay Presidency from the 3rd to the 27th of May 1925 on which latter date he was left at Dharwar to take up the Epigraphical survey of that taluk. In accordance with the Epigraphist's proposal that this work is to be continued every year by the Kanarese Assistant, he visited 13 villages in the Dharwar taluk and copied 8 inscriptions and returned to headquarters on the 12th June 1925. Thirty inscriptions copied by him prior to this survey have been separately dealt with by the Government Epigraphist in his Report to the Director-General of Archæology in India. He again started on the 21st December and visited 5 villages in the Cuddapah and Kurnool districts, when he was asked to proceed to Dharwar to continue the villagewar survey. After training Mr. Panchamukhi of the Epigraphist's office in the work of copying inscriptions, he returned to Madras on 4th February 1926 to start again on the same night with the Superintendent for Epigraphy to the Telugu and Kanarese districts in connection with the examination *in situ* of certain inscriptions for publication. He was relieved by the Superintendent on the 7th March. During this tour he copied at my instance in the mosque at Rajahmundry a Persian epigraph of Muhamad Tughlaq the text of which had been requisitioned by Professor Isvari Prasad of the Allahabad University for his studies. This and the other Persian inscriptions of my office collection of the year have been kindly read for me by Mr. G. Yazdani, M.A., the Government Epigraphist for Moslem inscriptions.

12. Except a short trip from the 8th to the 18th March 1926, with the Government Epigraphist for India to Amarāvati, Bezvada and Allūru, my photographer had no other tour for the year. He was engaged at headquarters in printing and toning a large number of photographs of 1924-25 and in attending to the requisitions from scholars and others for photographs, the demand for which has been rather heavy during the year. A large number of photographs amounting to nearly five hundred prints had been wanting in the Photo-album of the office owing to various causes, and my photographer has therefore been asked to bring the album up to date by clearing up the arrears.

THE YEAR'S WORK.

13. Historical and literary research has sustained a severe loss in the untimely death of that veteran scholar Diwan Bahadur L. D. Swamikannu Pillai who, among his multifarious public activities also found time to spare his services every year to this office in connection with the verification of a large number of dates occurring in inscriptions. The dates found in the inscriptions of 1924-25, which were calculated for their English equivalents with reference to his invaluable *Ephemeris*, were sent for verification to him at his own desire on 21st August 1925, but owing to his unfortunate demise were never received back and I have had to be content with the calculations made in the office.

14. The first batch of the manuscript matter of my *Annual Report* for 1924-25 was sent to the Press for printing on 12th August 1925 and the others in convenient instalments. After the connected work of correcting the proofs with reference to the transcripts and impressions, the Report was submitted on 20th January 1926 through the Government Epigraphist to the Director-General of Archaeology in India, who approved of its final printing in his letter No. 519-553-876, dated the 6th February 1926. There was some delay however in its issue, on account of certain difficulties about its being printed at the local press without the sanction of the Controller of Printing. A summary of that Report was submitted on the 30th June 1925 to the Government Epigraphist for India, for incorporation in the Director-General's *Annual Report*.

15. Certain incorrect readings and other mistakes in the *South-Indian Inscriptions (Texts)*, Vol. IV, pointed out by Professor Hultzsch of Germany, led to my going through the whole texts of the volume at the instance of the Government Epigraphist. I noted down the corrections to be made and discussed about them with Mr. K. V. Subrahmanya Ayyar, the then Assistant Superintendent for Epigraphy, who had come to Madras about the end of June last. These have been added as *addenda* and *corrigenda* in the next volume of the *South-Indian Inscriptions*.

16. The services of my Kanarese Assistant were requisitioned by the Government Epigraphist for India for a period of about a month in checking the proofs of the *South-Indian Inscriptions (Texts)*, Vol. VI, with the impressions and carrying out the corrections made thereafter. Accordingly he worked in that office from the 21st September to the 15th October 1925. He also corrected about 350 pages of proof sent to my office in two batches by the Superintendent for Epigraphy.

17. Proofs of the articles on the inscription of the Nāḷa dynasty and on the copper-plate grant of Kākati-Gaṇapati were received and returned after correction by Mr. C. R. Krishnamacharlu for publication in the *Epigraphia Indica*. An article was prepared by him on the Penukaparru grant of the Eastern Chāḷukya king Jayasimha II for the *Epigraphia Indica* but could not be published as another paper had already been prepared on the same grant by Professor Hultzsch. Mr. Srinivasa Rao's paper on the copper-plate grant of Venkata mentioned in my last year's Report, which was sent back for revision was submitted by him again after being recast on certain lines suggested by the Government Epigraphist.

18. Among the miscellaneous work turned out by the office may be mentioned the supply of photographs to several applicants during the year and of the blocks of the dancing figures of the Chidambaram temple of which plates have been given in the *Annual Report* for 1914, to Mr. Ramakrishna Kavi of the Rajahmundry College for illustrating his edition of the *Bharata-Nāṭyaśāstra* in the *Gaekwad Oriental Series*. There have been a number of requisitions, almost all of which have been complied with, either for copies of inscriptions in or information about the several temples visited by this office. The following are a few of the items that may be noted here, viz., furnishing correct readings of certain inscriptions and dates for Mr. K. N. Daniel of Trivandrum, reading some Vatteluttu inscriptions for the Cochin State Archaeologist, supplying information about the meanings of certain words occurring in inscriptions to Mr. J. Ramayya Pantulu, the supply of the correct transcript of No. 395 of 1911 to the Superintendent of Sanskrit Schools in Madras for his University lectures on 'Appayya Dikshita and his times,' and the location of a number of villages in the Madras Presidency for the Director of Archaeological Researches in Mysore for his publication of the life of the Mysore kings. A few visitors have also derived help from the office in working up references from impressions or from the office Library.

COLLECTION.

19. The year's collection amounts to 659 inscriptions including the 46 epigraphs copied in the Dharwar taluk. All these have been completely transcribed and checked. Twenty-three copper-plate records have also been examined during the year and reviewed in this report. A bulk of these were secured from the Dharmavaram taluk, but only refer to minor chiefs of later periods. The more important documents are a set of plates issued by the Yādava king Siṅghana and another by the Western Chāḷukya king Hiriya Hemmālirāya, both received from Dharwar through my Kanarese Assistant.

20. In September last I received from certain residents of Ponvilaindakalattūr in the Chingleput district a cutting from the "*Hindu*" of the 8th August 1925 about "a remarkable find" of a copper image of Śrī-Rāma and of a single copper-plate inscription on the same spot, as the sequel of a dream by a certain villager. I opened up correspondence with Mr. C. Vijayaraghava Achariyar of Salem, one of the trustees for the find, from whom however I was not able to secure the plate in question for examination. I received only a manuscript copy of the inscription which is in Nāgarī characters but in the Tamil language—a curious combination at such a late period, which leads one to suspect its genuineness—and which purports to give the reason of the image of Sētu-Rāma of Tiruppullāni having come to the village Poṛkalandai. The donor of the grant speaks in the first person and calls himself Tondamān-Chakravarti and the *adhipati* of the village. He states that, while the Nawab who had plundered the temple at Tiruppullāni and had carried off the image of Sētu-Rāma was camping at this village on his way north, the deity appeared to him in his dream and ordered him to leave the image with the Tondamān. The Nawab got up in fright and relinquished it accordingly to the chief. In the course of digging the earth for erecting a temple to the deity on the spot the Tondamān came across a jar full of gold. Hence the village got the name Poṛkalandai. He made a grant of the village to this image of Tiruppullāni-Rāma. We are not furnished with any information as to whether the proposed temple was subsequently completed by the chief or not. Then follows his request to the people at large not to misappropriate the god's property, with an imprecation at the end that those who disregarded this injunction would meet with disaster. The date is given at the end as Śalivāhana, Jaya-varsha, Mēsha, *śu.* 5, followed by the chief's signature. On the reverse is engraved a pair of *śatkōṇachakras*, with the name Sētu-Rāma engraved in the middle of both and the letters *Om Ti ru pu llā ni* at the six corners of one and *Om da rbha śe ya na* in the other. It is not known who this Tondamān-Chakravarti and the Nawab were, nor is the date clear. There appear to be two factions in the village on the question of the genuineness of this curious record, one party being enthusiastic over the construction of a temple for the deity on the very spot of the find, and the other discrediting the whole movement.

CONSERVATION.

21. Of the copper-plates reviewed in my last Report the following have since been acquired for the Museum at my suggestion:—

(1). The grant of the Eastern Chālukya king Vishṇuvardhana III (about A.D. 710)—C.P. No. 4 of 1924-25.

(2) and (3). The Korni plates of the Eastern Gaṅga king Anantavarman Chōḍagaṅga, dated in Śaka 1003 and 1034 respectively—C. P. Nos. 6 and 7 of 1924-25.

(4) and (5). The two sets of plates from Ryali of the Eastern Chālukya king Vijayāditya—C. P. Nos. 8 and 9 of 1924-25.

(6). The Dharanikōṭa marble pillar referred to in paragraph 6 above has been removed to the Museum from its unsafe place on the banks of the Kṛishṇā.

22. As mentioned in my last Report, a list of conservable monuments prepared by Mr. Krishnamacharlu was submitted to the Government Epigraphist for India. It is now being revised by me and will be shortly completed.

The question of conserving at Government cost the "Manōra Building" at Sālūvanāyakanpattānam, Tanjore, has been referred to in paragraph 6 of my last Annual Report. Two sets of photographs of the building were sent, one to the Government Epigraphist and the other to the Archæological Superintendent, who moved the Madras Government for its upkeep. Though it is a monument dating only from 1814 A.D. its association with the great French wars of the early nineties makes it interesting. But its conservation has not however been viewed favourably for the present by the Madras Government.

23. Subjoined is the statement under the main heads of expenditure and receipts of the office of the Assistant Archæological Superintendent for Epigraphy for the year 1925-26.

EXPENDITURE.

	RS.	A.	P.
Salary of the Assistant Superintendent for Epigraphy ..	7,243	8	0
Salary of the Establishment	12,319	8	0
Travelling Allowance of the Assistant Superintendent ..	1,131	12	0
Travelling Allowance of the Establishment	1,836	9	0
Contingencies of the Office	6,318	6	3
Supplies and Services	545	12	6
Total ..	29,395	7	9

RECEIPTS.

	RS.	A.	P.
By sale of photographs	234	1	0
By sale of unserviceable furniture	18	8	0
Total ..	252	9	0

24. Return of Stores of this office for the year ending 31st March 1926.

(1) Name of articles with description.	(2) Balance on 1st April 1925.		(3) Received during 1925-26.		(4) Total of (2) and (3).		(5) Written off during 1925-26.		(6) Balance on 31st March 1926.		(7) Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
Watson and Son's full-plate camera with six slides, one Voigtlander lens with six diaphragms, one viewfinder, one tripod-stand and one Bush Rapid Applanet lens.	1 set	RS. 550 0 0	..	RS. ..	1 set	RS. 550 0 0	..	..	1 set	RS. 550 0 0	Vide Madras G.O. Nos. 607-608, Public, dated 7th August 1893.
Chubbs' lock with key.	1	..	..	..	1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..	..	1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set	..	..	..	1 set	..	..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..	..	1	36 5 0	..	..	1	36 5 0	Vide Madras G.O. No. 2050 W., dated 3rd November 1915.
Cycle ('Preference') with accessories.	..	..	1	249 10 0	1	249 10 0	..	..	1	249 10 0	Madras G.O. No. 1003, Home (Education), dated 3rd September 1920.

25. Inscriptions copied at the following places are registered in Appendices B and C:—

Num-ber.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Vizagapatam	Viravalli	Muddurti	541-543 of 1925.
2	Do.	Bimlipatam	Reddipalem (near Potnuru)	544 of "
3	Do.	Sarvasiddhi	Śrī-amapuram	545 of "
4	Godavari	Rajahmundry	Rajahmundry	524-529 of 1925 and 425 of 1926.
5	Kistna	Bezawada	Kolavennu	530-539 of 1925.
6	Do.	Do.	Bezawada	540 of "
7	Do.	Do.	Kondapalli	546-550 of "
8	Do.	Do.	Kōṭuru	394-396 of 1926.
9	Do.	Divi	Ghaṇṭasāla	523 of 1925.
10	Guntur	Sattenapalle	Dharaṇikōṭa	438 of "
11	Do.	Do.	Vēlpūra	551-599 of "
12	Do.	Do.	Gudipūdi	397-398 of 1926.
13	Do.	Palnad	Taṅgeda	367-389 of "
14	Do.	Do.	Nāgarjunikōṇḍa (Pullareḍḍi-gūḍem).	390-393 of "
15	Kurnool	Nandikotkur	Miduturu	409-417 of "
16	Do.	Do.	Mosalimaḍugu	418-424 of "
17	Cuddapah	Rajampet	Paṭuru	399-400 of "
18	Do.	Badvel	Kaṭṭeragaṇḍla	401-404 of "
19	Do.	Do.	Palugurallapalle	405-408 of "
20	Anantapur	Dharmayaram	Twenty-three villages	285-366 of "
21	Salem	Salem	Panamarattupatti	437 of 1925.
22	Do.	Do.	Sokkampatti	456 of "
23	Do.	Omalur	Pottipuram agraḥaram	452 of "
24	Do.	Do.	Sakkarasettipatti	453 of "
25	Do.	Do.	Gōpināthapuram	454 of "
26	Coimbatore	Avanasi	Naduvachcheri	439-451 of 1925.
27	Malabar	Chirakkal	Talipparamba	472-473 of 1926.
28	Do.	Do.	Ramantali	474-475 of "
29	Do.	Do.	Kannapuram	476 of "
30	Do.	Do.	Tiruvadūr	477-478 of "
31	Do.	Do.	Painkannūr	479-480 of "
32	North Arcot	Vellore	Paḷlikōṇḍa	456-478 of 1925.
33	South Arcot	Cuddalore	Tiruttalūr	421-436 of "
34	Tanjore	Negapatam	Sembiyanmahadevi	479-501 of "
35	Do.	Arantangi	Āvaḍayarkōyil	502-510 of "
36	Do.	Do.	Paramandūr	511-522 of "
37	Do.	Mayavaram	Five villages	59-151 of 1926.
38	Do.	Tirutturaiṇḍi	Kachchanam	152-162 of "
39	Do.	Do.	Pannateru	163-164 of "
40	Do.	Do.	Sittambūr	165-168 of "
41	Do.	Mannargudi	Pamani	169-174 of "
42	Do.	Do.	Mahadēvapattanam	175 of "
43	Do.	Pattukkottai	Tiruchchirambalam	176-193 of "
44	Do.	Do.	Kōvilkaḍu (Attiveṭṭi)	194 of "
45	Do.	Do.	Vikramam	195 of "
46	Do.	Do.	Muttakurichechi	196 of "
47	Do.	Tanjore	Śerdalai	197-215 of "
48	Trichinopoly	Udaiyarpalaiyam	Kilapaluvūr	216-263 of "
49	Do.	Do.	Tenkāḍu	264 of "
50	Do.	Lalgudi	Periyakorukkai	265-277 of "
51	Do.	Do.	Palaiyūr	278 of "
52	Do.	Do.	Edomalai	279-280 of "
53	Do.	Musiri	Tirunārāyaṇapuram	281-284 of "
54	Ramnad	Tiruppattur	Iraṇiyūr	1-13 of "
55	Do.	Do.	Ilaiyattankuḍi	14-42 of "
56	Do.	Sivagaṅga	Kōvaṇūr	43-49 of "
57	Do.	Tiruvadanai	Radhānūr	50-58 of "
58	Belgaum (Bombay Presidency).	Dharwar	Twenty-two villages	426-471 of "

26. Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of the year 1926-27.

No.	District.	Taluk.	Village.	Remarks.
1	Ganjam	Tekkali Estate ..	Akkavaram	(S) Inscription on a stone near the Śiva temple.
2	Do.	Jalantra Zamindari ..	Palāsapuram	(S) Ancient temple with inscriptions.
3	Do.	Chicaole	Śingapuram	(S) Inscriptions in the temple on hill.
3a	Do.	Gumsur	Malati Hill	Reported to contain Jain antiquities.
4	Vizagapatam	Bobbili	Narāyanapuram	(S) Inscriptions in Śiva temples.
5	Do.	Sarvasiddhi	Rayavaram	(S) Inscriptions in the village.
6	Do.	Śringavarapukōṭa ..	Riga	(S) Rock-cut cave and an inscription.
7	Godavari	Narasāpur	Achaṇṭa	(S) Several temples with inscriptions.
8	Do.	Chōḍavaram	Sarpavaram	(S) Do. do.
9	Kistna	Yernagudem	Arugolanu	Reported to contain inscriptions.
10	Do.	Tanuka	Penugonda	Do. do.
11	Do.	Do.	Siddhantam	Do. do.
12	Guntur	Sattenapalle	Bellamkōṇḍa	Ruined fort with inscriptions.
13	Do.	Guntur	Mandaḍam	Inscribed stone in front of a temple.
14	Do.	Palnad	Piṇṇali	Reported to contain inscriptions.
15	Cuddapah	Cuddapah	Kokaṭam	Do. do.
16	North Arcot	Walajapet	Pūṇḍu	(S) To copy the inscriptions in the Bharadvājaśvara temple.
17	Do.	Do.	Veppūr	(S) To copy the inscriptions in the local temple.
18	Chingleput	Tiruvallur	Maḍavilagam	(S) Śiva temple with inscriptions.
19	Salem	Krishnagiri	Devarmukkuḷam	Vishṇu temple with inscriptions.
20	Do.	Dharmapuri	Marandahalli	Śiva temple with inscriptions.
21	Coimbatore	Palladam	Seṇjēri	Reported to contain inscriptions.
22	Do.	Pollachi	Perukalandai	Do. do.
23	Do.	Do.	Śōmandurai	Do. do.
24	Do.	Udumalpet	Tirumūrti Hills	Do. do.
25	Do.	Avinasi	Kurūḍimalai (near Karamaḍai).	Do. do.
26	Do.	Bhavani	Kaveriparam	Do. do.
27	South Arcot	Chidambaram	Omāmpuliyūr	Do. do.
28	Do.	Do.	Śivapuri	Do. do.
29	Do.	Do.	Tirukkālippalai	Do. do.
30	Tanjore	Kumbakonam	Inpambūr	Do. do.
31	Do.	Pattukkottai	Maruṅgappallam	Do. do.
32	Trichinopoly	Udaiyarpalaiyam	Ariyalūr	Do. do.
33	Do.	Do.	Gōvindaḍuttūr	Do. do.
34	Do.	Perambalur	Tōḍamānturai	Do. do.
35	Do.	Do.	Kāriyānūr	Do. do.
36	Madura	Periyakulam	Kambam	(S) Śiva temple with inscriptions.
37	Do.	Madura	Tēnūr	(S) Do. do.
38	Ramnad	Ramnad	Akkajūr	(S) Ancient Śiva temple with inscriptions.
39	Do.	Do.	Chokkalīngapuram	(S) Śiva temple with inscriptions.
40	Do.	Do.	Viraśōḷaṅ	(S) Do. do.
41	Do.	Śrivilliputtūr	Śrivilliputtūr	(S) Inscriptions in the Śiva and Vishṇu temples.
42	Tinnevelly	Tinnevelly	Tinnevelly	To examine the uncopied inscriptions in the Śiva temple.
43	Do.	Nanguneri	Vijayanārāyaṇam	(S) To copy the inscriptions in the three temples of the place.
44	Malabar	Cochin	Cochin	To examine the tombstone kept in the Harbour Engineer's office.
45	Do.	Valluvanad	Kuruvattideśam	Reported to contain inscriptions.
46	Do.	Cochin-Kanniyur	Chēnnamaṅgalam	Inscriptions on a stone preserved in the synagogue of the Black Jews and another stone in the centre of the Christian Church.
47	Do.	Do.	Marada	Inscriptions on a stone close to the naḍakkallu of Neṭṭūr temple.
48	Do.	Do.	Elanguṇnappuḷa	To copy the inscription in the local temple.
49	South Kanara	Kundapur	Kundapūr	To copy the stone inscriptions on the high-road to Udipi.
50	Do.	Uppinaṅgaḍi	Subrahmanyam	Reported to contain inscriptions.

NOTE.—Places marked (S) are taken from Sewell's Lists of Antiquities.

Detailed survey for inscriptions—Talukwar.

Tanjore district—Kumbhakonam taluk (after completing the remaining villages in Mayavaram taluk).

Anantapur district—Kalyandrug taluk.

G. VENKOBIA RAO,
Assistant Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1925-26.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. M. S. Sarma of the Telugu office.	Eastern Chalukya.	....	Śaka 982, Uttarayana-sankranti.	Sanskrit ..	Returned to the owner.	<i>Epigraphia Indica.</i>	Records the gift of the village Avaraṅga in Kōlāvartana-vishaya as a <i>bhōga</i> to the god Jalsavaradēva in the village. The date of the coronation of the king is given as Śaka 980.
2	Sri L. N. Deb, Jubraj of Tekkali.	Eastern Gangā.	Maharaja Indrayarman	Vijayarajya-sauvatsara 87, Jyeshtha, 10th day.	Sanskrit archaic characters.	..	<i>South-Indian Inscriptions.</i>	From a set of impressions received in the office from the Jubraj of Tekkali. Registers the grant of some land in the village Haribhāṭa, situated in the Kṛṣṭhukavartani, free of taxes, as <i>dēvagrāhāra</i> for worship and offerings and repairs in the temple of Ramēśvara-Bhaṭṭāraka. The king bears the title <i>Rajasthinga</i> . The inscription was composed by Vinayachandra, son of Bhannu-chandra, and was engraved by Śatapurnōju.
3	Mr. Narayana Rao Deshpande, B.A., L.L.B., Pleader, Dharmawar, through Mr. N. Lakshminarayana Rao of this office.	Western Chalukya.	Hirya Hemmaliraya ..	Śaka 100 [9], Ananda (wrong), Chaitra, su. 11, Monday.	Kannada Nagari.	Returned to the owner.	<i>Epigraphia Indica.</i>	Seems to register a gift of land to the temple of Mūlasthanā Kalidēva at Vundavar (?) by Bommeya-Nayaka, a minister of the king who calls himself a great devotee of Bhūtanāthadēva. Refers to the siege of the fortress Toragallu during a great battle in which the king was victorious.
4	From the same gentleman through Mr. Lakshminarayana Rao.	Yadava ..	Singhana ..	Śaka 1173, Pravāṅga (wrong), Jyeshtha, purnimā, Thursday, lunar eclipse.	Sanskrit Nagari.	Do.	Do.	Records the gift of shares in the village Nihērura to a number of brahmins by Malli-Sreshṭhi, the son-in-law of Bhoiraya, the governor under the Yadava king.
5	The Tahsildar of Bezwada ..	Reddi ..	Anavēma-Reddi ..	Śaka 1272, Babadhanya, Magha, ba. amavasya, Sunday, solar eclipse.	Telugu ..	Do.	Do.	The king bears a number of <i>virūdas</i> . Records the formation of a village called Venavaram to the east of Kondapalli and its grant to Duggirāla Ramalingam and Mūlasthanam Somalingam, who were experts in the intricacies of the Āgamas and Śaiva-sāstras. It also gives the names of the brahmins who performed worship in the temple and to whom some shares in the villages were allotted.
6	Mr. N. Seshagiri Rao, Settlement Revenue Inspector, Dharmavaram taluk, Anantapur, through Mr. A. Rangaswami Sarasvati of this office.	Vijayanagara	Pratapa-Devārāya ..	Śaka 1339, Hema(vi)lumbi, Magha, chaturdaśi, Śivarātri.	Do. ..	Do.	<i>South-Indian Inscriptions.</i>	Gift of the village Nāgiredipalle, as <i>sarvāmāya</i> , to the brahmin Nēvarasa, son of Bhaskaradēva, by the king.

A.—List of copper-plates examined during the year 1925-26—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
7	From the Tahsildar, Dharmavaram taluk, Anantapur.	Vijayanagara	Śaṣasīrāya-Mahārāya	Śāka 1476, Ananda, Aśadhā, Uththana-dvādaśi, Sunday.	Sanskrit and Telugu in Nāgarī.	Returned to the owner.	South-Indian Inscriptions.	Plates missing in the beginning. Registers the grant of Timmasamudram in Kanaganipalli a village in the Gutti sub-division, to Appalacharya, son of Tiruvēṅkaṭa Tāyacharya and grandson of Penugōṇḍa Appayacharya. The grant was engraved by Srimallacharya. The sign-manual of the king is engraved in Telugu as 'Śrī-Virūpākṣha'.
8	From the Tahsildar, Dharmavaram taluk.	Do.	Harīhara-Mahārāya, 'ruling at Kurukshētra-Vidyānagara.'	Śāka 1275, Nandana, su. Kartika, su. 10, Saturday.	Kannaḍa ..	Do.	Do.	Records the grant of the village of Rudravartti. The letters are badly engraved. The sign-manual 'Śrī-Virūpākṣha' is engraved at the end.
9	From Śrīman Perangūr Tirunarayanaḥāryulu, Sōtriyamdar, Raghavampalle, Dharmavaram taluk, through Mr. A. Rengasvami Sarasvati.	..	Mahāyāyakaḥārya Sake Tirumaleppa-Nayanivaru, 'born in the Aḥyuta-gōtra.'	Śāka 1637, Mannatha, Vaisakha, su. 15.	Telugu ..	Do.	Do.	Registers the grant of Raghavammappeta, the hamlet of Mushturu, as a <i>śeṣṭya</i> to Kriṣhnamācharya, son of Tirumalacharya and the grandson of Perangūrī Venkaṭacharya of the Gargēya-sagōtra and Apastamba-sōtra.
10	From Śrīman Tādimarī Raghavacharu, Chinachigullarevu, same taluk.	..	....	Śāka 1582, Vikari, Āsvijā, ba. 11.	Kannaḍa, Maḥarāṭhī and Persian.	Do.	Do.	Records the confirmation by several individuals of the office of the Reddī of Budali village, on a certain Morasa Nāgi-Reddī, as a hereditary privilege.
11	From Mr. D. Venkata-subba Rao, Reddī of Gottur, same taluk.	..	....	Śāka 1330, Sarvajit, Āsvijā, su. 7, Thursday.	Telugu ..	Do.	Do.	Records the gift of the right of <i>paurohityam</i> in their community to a certain Kamasayya, son of Purushōttamayya and the grandson of Paṅgōṇḍa Naraharappa of the Kaundinya-sagōtra and Apastamba-sōtra, by a number of Arya-Kshatriyas of the Muktarishi-vaṁśa, whose names are given. It also settles the fees that this priest was entitled to receive in their families on the several occasions.
12	From the same village officer..	Vijayanagara	Kriṣhṇarāya ..	Śāka 1439, Nandana (wrong), Vaisakha, paupūṇṇa, Visakha, Bhīṣm.	Sanskrit in Telugu	Do.	Do.	Records the gift of the <i>paurohityam</i> right in their families to a certain Narasiṅga, son of Annaya and grandson of Purushōttama of the Kaundinya-gōtra and Yajur-veda by several members of the Malla community, whose names are given.
13	From Mr. Garachavadi Pullayya, Clerk, Fund Office, Dharmavaram.	Do.	Praṇḍadevarāya ..	Śāka 1095, (wrong), Vijā-ya*, Magha, ba. 12.	Telugu ..	Do.	Do.	Purports to register the grant of the tenure called <i>dēṣaṭi-karāṇikam</i> to a certain Tirumala-Mallarasu, by Mahamandalesvara Bhubala Sōmadevarāya-Mahārāya, an agent of the king, and gives a list of fields granted to him as remuneration in several villages.

A.—List of copper-plates examined during the year 1925-26—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
14	From the same gentleman ..	Vijayanagara	Pranādhavaraya, ruling at Vidyānagara-pattana.	Śaka 1095, Śukla, ba. 12.	Kannada and Telugu.	Returned to the owner.	South-Indian Inscriptions.	Purports to record a similar grant by the king, of the <i>deśhi-karāṇika</i> right over the <i>vaṭṭas</i> of Tumula, Kanaganipalle, Pappuru and Yadiki, to Mallarasu, son of Nagarasu and grandson of Virarasu of the Kaundinya-gōtra. The grant is said to have been made for the merit of Virupakṣeśvara in the presence of Kriyāśaktiśvāmi. The villages of Velpu-nadugu in the Tumula-sima and Malyavantham in the Pappuru-sima were each renamed as Prāṇdhavarayapuram. The officer was given lands in several places as remuneration.
15	From a resident of Ravula-cheruvu village, through the Tahsildar of Dharmavaram taluk.	Do	Vijaya-Bukkaraya ..	Śaka 1109, Jaya-Śvija, su. 10.	Telugu	Do.	Do.	Purports to register the conferment of the <i>raḍḍivikam</i> right over Dharmavaram, in equal shares, on two families during the regime of Samprati Tipparājaya over Pen-namagan in Gutti-rāja. Also specifies several individuals as the holders of the various offices in the village, and the extent of the lands allotted to them. Mentions a Chikka-Odeya as having constructed the Dharmavaram tank and as having brought the idol of Chennakēśvasvāmi from Anegondi and consecrated it in the village.
16	From the Reddi of Nasana-kota, same taluk, through the Mr. A. Rangaswami Sarasvati.	Do.	Vrapratāpa Bukkarayadeva-Maharaya, ruling from Vidyānagara.	Śaka 1273, Ananda, Vaisakha, ba. 12.	Do.	Do.	..	The copper-plate bears on its top a solid image of two figures riding one behind the other on a single horse, the group being overshadowed by a serpent-hood. Purports to register the conferment of the <i>gaṇḍirika</i> right over the village Nasana in the Kanaganipalle-sima, a sub-division of Paletisthala in Gutti-rāja, to Peda Chodama-Reddi, and enumerates the lands granted to him.
17	From Palegār Rānappa, Togaragunta village, through the Tahsildar of Dharmavaram taluk.	Do.	Sadasaiva-Mahārāja ..	Śaka 1467, Visṣvāsu, Kārtika, Saturday, su. Utthāna-dvādāśī.	Sanskrit in Nagari.	Do.	..	Records the grant of the village Tumicherla otherwise called Ramachandrapuram, as <i>sarvaṇḍāya</i> to a number of brahmins at the request of Tōṭapa-Nayaka, who was a subordinate of the king and was the son of Kondama-Nayaka and grandson of Tōṭapa.
18	From the District Judge of Vizagapatam.	..	....	Śaka 1665, Rudhīrōdgari, Bhādrapada, su. 10, Wednesday.	Telugu	..	..	The village was divided into 40 shares. Records the grant as <i>śrēṣṭhīyam</i> of a village called Venkatapuram formed out of the two hamlets of Pārummapēṭa and Bhataripuram in the Mēraṅgi taluka, which were part of the estate of the donor Rājāśri Saṭrucharla Gaṅgarājūgaru to Tirumala Venkata-raṅgacharyulu-Ayyavālu, with the stipulation that the donee should pay Rs. 100 a year (as rent).

A.—List of copper-plates examined during the year 1925-26—cont.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
19	From the District Judge of Tinnevely.	Madura Nayaka.	Tirumalai-Nayaka	Achutha (Akshaya ?), Vaikāśi 3.	Tamil ..	..	..	Purports to record the permission which the king granted, on the occasion of his visit to Bavalippalaivayappattu, (when he was pleased with the reception accorded to him by the chief and four families from the north), to a certain Ondippuli-Nayaka, to found a village in the latter's name and to serve as a <i>pālaiyakāraṇ</i> of six villages under him. The surplus of revenue after deducting 370 <i>pon</i> for himself as the <i>pālaiyakāraṇ</i> and 70 <i>pon</i> as <i>nāṭṭamaṇṇam</i> , was directed to be sent to the <i>kachcheri</i> at Madurāpuri.
20	From the District Judge of Vizagapatam.	Nandapur ..	Maharāja Vira-Viśvambhara (II).	Vibhava, Mithuna-saṅkrānti, Monday, (A.D. 1748, May 31st).	Uriya ..	Returned to the owner.	..	Read for this office by Mr. G. Ranadas Pantulu of Jeypore. Records a gift of 10 <i>garṣṣ</i> of land (wet and dry) by the king to the Jaṅgam Pramabhi-pujari, the priest of the two temples of Mallikarjuna, for offerings to the deities during the three courses of worship of the day.
21	From Mr. V. B. Alur, B.A., LL.B., Editor of the <i>Jaya-karnātaka</i> , Dharwar, through Mr. N. Lakshminarayana Rao.	..	....	..	Kannada ..	Do.	..	A single brass-plate document in obscure characters resembling Kannada. The first line is more easily traceable as Kannada.
22	From the District Judge of Vizagapatam.	..	....	Vibhava, Āśvija, śu. 12, Friday.	Telugu ..	Do.	..	Registers the grant of 30 <i>garṣṣ</i> of land as <i>sarvaṇānya</i> to Yarla Perubhatlu by Rajasri Mazundar Achappa-Pantulugaru and stipulates that the donee should found an <i>agrahāra</i> called Krishnarāyapura and dig a tank.
23	Do.	..	....	Parthiva, Kartika, śu. 1.2	Do. ..	Do.	..	Registers the remission of certain customary taxes and the levy of an amount of Rs. 15 a year in the <i>śrōtriya</i> village of Venkata-krishnarāyapuram.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
421	On the east wall of the central shrine in the Sishthesvara temple at Tiruttalur , Cuddalore taluk, South Arcot district.	Vijayanagara	Achytadēva-Maharāya	Śravana.....	Tamil ..	Built in at the beginning of each line. Seems to record a gift of land to the temple of Tavaneri-Āludai[ya] at Tirutturaiyūr in Tiruvadi-chinnai of Valudilambattu-sāvaḍi in Īrūmūnappāḍi Kayappakka-naḍu, a sub-division of Rājadhira-vaḷanaḍu, for providing for a <i>kudai-gāi-māṇam</i> to the servants of the temple.
422	On the same wall	Do.	Maḷ[ikarjuna*], son of Devarāya-Maharāya, 'who instituted the elephant hunt'.	Śaka 1409, Viśva- [va*]su, Sīṅha, śu. triṭiya, Fri- day	Do. ..	Built in at the right end. Records a royal charter given to the <i>kaṅkōlas</i> of the kingdom, entitling them to the honour of <i>taṇḍu</i> (palanquin) and conch-shell (bugle), in response to their representation to Aṇaṇaṭṭa-Nayinār at Kāñchipuram.
423	On the north wall of the same shrine.	Chōla	Rājakesarivarman <i>alias</i> Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	10th year	Do. ..	Begins with the introduction of <i>ḥaṇḍaṇḍa</i> , etc. Records the gift of cows by two brothers for burning a lamp in the temple at Tirutturaiyūr in Tirumūnappāḍi, a sub-division of Rājara-vaḷanaḍu.
424	On the same wall	Vijayanagara	[Vira]-Naras[imharāya], 'who instituted the elephant hunt'.	Śaka 14[24].....	Do. ..	Much damaged. Seems to record a gift of some taxes for worship in and repairs to the temple. Mentions Tirumūnappāḍi in Rājara-vaḷanaḍu.
425	On the south wall of the same shrine.	Do.	Achytadēva-Maharāya	Śaka 1[4*]90 (wrong), Viṣaya, śu. daśami, Meṣa, Monday.	Do. ..	Records a gift of the village Kuraṭṭi for the maintenance of worship and repairs to the temple, made by Rāmabhaṭṭar-Ayyaṇ for the merit of the king.
426	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Vīrapratapa Achytadēva-Maharāya, 'who instituted the elephant hunt'.	Śaka 1456, Pava (wrong), Āḍi 25.	Do. ..	Records a gift of 500 <i>kūḷi</i> of land to the temple at Tirutturaiyūr in Karumār-paṇṇam on the north bank of the Pennai for offerings to the images of the <i>dēvayālas</i> set up by a certain Gaṅḡaya-Maṇḍikam-Iṭṭai.
427	On the same wall	Do.	Krishnadēva-Maharāya	Śaka 1668 (wrong), Srimukha, Meṣa, śu. daśami, Fri- day, Śravana.	Do. ..	Records the remission of the taxes <i>avasa-vaṭṭaṅṅai</i> and <i>araṣa-pāṇu</i> due on the possessions of the temple at Tirutturaiyūr a separate village in Karumār-paṇṇam of Tiruvadi-chinnai, for worship and repairs, by Maṅḡaraṣayya, for the merit of the king.
428	Do.	Do.	Narasingadēva-Maharāya	Vikṛiti, Arpaṣi 12.	Do. ..	Records the remission of certain taxes due on some newly formed villages, granted by the king through his <i>avasa-ram</i> Annamarāṣar in favour of the temples of Tavaneri-Āludaiya-Nayanar, Viṇḍuram-Uḍaiyar and Irāṣūr-Uḍaiyar and to the other temples of the village-group (<i>paṇṇu</i>) for the maintenance of the monthly festivals in them in the asterism Makha and for renovating the several adjuncts of the temples, which had been in a bad state for several years.
429	Do.	Do.	Devarāya-Maharāya, 'who instituted the elephant hunt'.	Śaka 1365, Dunda- bhi, Mithuna, śu. daśami, Wednes- day, Anuradhā.	Do. ..	Seems to record certain concessions shown to the weavers for re-colonising the village Tirutturaiyūr, by Nāgappa-Nayakkar who had received the division in his name from Rūpparāṣar.
430	On the west wall of the same <i>maṇḍapa</i> .	Chōla	Tribhuvana-chakravartin Kulōttuṅga-Chōlādēva.	11th year	Do. ..	Built in the middle. Records a gift of land made tax-free by a certain Śūratuṅṅa <i>alias</i> Arumōḷi-Muvenda-velan, a resident of Vakkaṇpakkam, for the maintenance of lamps in the temple at Tirutturaiyūr.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
431	On the same wall	Chola	Parakesarivarman <i>alias</i> kravaratn Rajarajadeva.	10th year ..	Tamil ..	Built in at the end of each line. Begins with the introduction <i>பொருள் தோன்றல்</i> , etc. Records a sale of land by a certain Govinda-Bhatta to Tiruvarambam-udaiyan Nambi <i>alias</i> Kadavarayakkon, who endowed it for making a flower-garden to the temple of Iavane-Udaiyar at Tirutturai in Kayappagai-nadu of Tirumunaiappadi, a subdivision of Rajaraja-valanadu.
432	Do.	Do.	[Tribhuvanacha]kravartin Rajarajadeva	8th ..	Do. ..	Beginning of each line built in. Records a gift of sheep for a lamp in the temple, by the donor mentioned above.
433	On the south wall of the same <i>mandapa</i> .	Do.	Tribhuvanachakravartin Kulottunga-Choladeva.	15th ..	Do. ..	States that this is a copy of the inscription of the 5th year after the renovation of the stone-structure of the temple. Records a gift of 180 sheep for burning a lamp in the temple, made by a certain Adirajan Marakkadan <i>alias</i> Ayyanurattup—Periyarayan of Karumavar in Kayar-pakkai-nadu a sub-division of Tirumunaiappadi in Rajendrasola-valanadu, for the merit of Sumi-Appi <i>alias</i> Munaiappadi-Nadalivan, who was killed by an arrow shot in a duel with the former, owing to an enmity between them.
434	On the same wall	..	Sakalalokachakravartin Rajanarayana Mallinathan Sambuvarayana.	1[8]th ..	Do. ..	Records a gift of land at Kavanippakkam on the northern bank of Munji-aru, as tax-fee <i>devadana</i> , to the temple of Tavaneri-Aludaiya-Nayanar, exclusive of those lands in the village which had been granted to this and other temples already. Quotes the 5th year of Ponniayan Udaragunarayan Sambuvarayana.
435	Do.	Chola	Vikrama-Choladeva	3rd ..	Do. ..	Gift of 2 <i>kusu</i> for burning a twilight lamp in the temple by a Sivabrahmana of Tellaru in Tellaru-nadu, a subdivision of Venkumak-kottam.
436	Do.	..	Sakalalokachakravartin Rajanarayana Sambuvarayana.	18th year, Kanya, su, trayodasi, Friday, Uttiradam.	Do. ..	Incomplete, the latter portion being built in. Seems to register the grant of certain taxes accruing from Kavanippakkam on the northern side of Munjiyar (river), for the maintenance of worship in the several temples.
437	On a boulder in the middle of the reservoir at Panamaratup-patti, Salem taluk, Salem district.	Chola	Tribhuvanachakravartin Choladeva.	12th year ..	Do. ..	States that the whole region irrigated by this (tank) could be enjoyed (as <i>hief</i> ?) by Gangaikondan, the son of Sufvarjattavan and the chief of Eliyur and by his descendants.
438	On two broken marble pillars lying on the banks of the Krishna at Dharanikota, Sattanapalle taluk, Guntur district, (since removed to the Madras Museum).	..	....	....	Brāhmi (of about the 4th century A.D.)	Gives the names of individuals, (probably pilgrims to the <i>srīpa</i> of which these pillars might have formed part), who visited the place at various times.
439	On the east wall (left of entrance) of the <i>mandapa</i> in front of the central shrine in the Kōdēvara temple at Naduvachcheri, Avinasi taluk, Coimbatore district.	Kongu-Chōla	Parakesarivarman <i>alias</i> Vitanarayana[deva].	3rd year, Chittirai	Tamil ..	Damaged. Records a gift of gold by Mukkan-Kaman, a merchant of Vadakkilpalli, for a special offering of boiled rice on every Sunday in the temple of Kōdalppirattis-varam-Udaiyar.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
440	On the east and north walls of the same <i>maṇḍapa</i> .	Koṅga-Chōla	Rajakēśarivarman <i>alias</i> Kulōttuṅga-Chōlādēva.	15th year	Tamil	Damaged. Records a gift of gold by Śōlan-Umai, the wife of a merchant named Sri Pūman-Nambi of Adikittāṭṭam, for burning a twilight lamp in the temple.
441	On the north wall of the same <i>maṇḍapa</i> .	Do.	Tribhuvanachakravartin Chōlādēva.	40th year, Vaikāsi	Do.	Records an agreement made by the Sivabrahmanas of the temple of Kōṭaipprattisvaram-Uḍaiyar at Vaḍakkēpalli in Vaḍaparīsara-naḍu, to burn lamps and to be responsible for the maintenance of worship etc., in the temple, in return for 17 <i>ārai-achehu</i> (coin) received by them.
442	On the south wall of the <i>prākāra</i> of the same temple.	Do.	Rajakēśarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	13th	Do.	Records a gift by the eight communities of Maṇṇipūṇḍi to the same temple, of the <i>ṣai</i> <i>kikidāy</i> and <i>gum-kuruṇai</i> (taxes in sheep and corn) accruing from their village.
443	On the same wall	Do.	Kōṇērinmaikōṇḍaṅ	12th	Do.	Records a gift of the village of Kōḍudi in Vikramasōla-vala-naḍu to the temple as a <i>dēvadāna</i> , in return for a lump sum paid by the temple authorities towards the taxes due to the king.
444	Do.	Do.	Virarājendradēva	40th	Do.	Records an agreement by the priests of the temple of [Pi]jandra-Isuram-Uḍaiyar at Sevvalapūṇḍi in Vaḍaparīsara-naḍu to provide for offerings during one service every day to the image of Viṇayakappiḷaiyar set up in the village by certain private individuals, for 4 <i>achehu</i> (coin) received by them from the latter.
445	Do.	Do.	Kōṇērinmaikōṇḍaṅ		Do.	A few letters at the end are lost. Seems to record an order of the king to the merchants of Vaḍakkipalli remitting certain taxes in place of the fresh levy of $\frac{1}{4}$ <i>poṇ</i> from the tenants of their lands, during the harvest for 48 days in the year.
446	Do.	Do.	....	15+1st year	Do.	The beginning of each line is lost. Records a gift of one <i>achehu</i> by a lady-resident of [Va]yarakkal-naḍu, for burning a twilight lamp in the same temple.
447	Do.	Do.	Virarājendradēva	27th	Do.	Ends of lines lost. Records the provision made by a merchant of Maṇṇiyūr, for the sacred bath of and offerings to the god in the same temple.
448	On the west wall of the same <i>prākāra</i> .	Do.	Do.	29+8th	Do.	Records an agreement by three <i>Śivabrāhmaṇas</i> of the temple of Kōṭaipprattisvaram-Uḍaiyar to provide offerings and conduct worship in the temple, for 8 <i>achehu</i> received by them from the same merchant. Refers to a previous gift by the same donor, which is probably the one mentioned above. Mentions the grain measure called <i>Parakēśari</i> . Maṇṇiyūr is stated to be in Vaḍaparīsara-naḍu.
449	On either side of the entrance of the <i>gōpura</i> in front of the same temple.	Do.	Rajakēśarivarman <i>alias</i> Tribhuvanachakravartin Kulōttuṅga-Chōlādēva.	rd	Do.	Registers a gift of 21 <i>kalaṅṇu</i> of gold for several offerings to the goddess in the same temple, by a merchant of Vaḍakkēpalli.
450	On the left side of the same entrance	Do.	Virarājendradēva	4+6th	Do.	Ends of lines lost. Records a gift of 14 <i>kalaṅṇu</i> of gold by the wife of a merchant of Vaḍakkilpalli, for burning an evening lamp in the same temple.
451	On a stone set up in front of the same temple.	..	....		Do.	In modern characters. Damaged. Seems to record a <i>sarvaṁṇya</i> gift of land to the temple of Kōṭaipprattisvaram-Uḍaiyar and Kōmaḷavalliyar.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
452	On a slab lying near the Vishnu temple at Pottipuram Agraharam , Omalur taluk, Salem district.	..	....	Śaka 1349 (expired), Plavāṅga, Vaikāśi 15.	Tamil	Records a gift of the village Pottipuram a part of Arumanimaṅgalam in Mugai-nadu, to certain brahmins for the merit of <i>Viṅga</i> Timmaiya Nayakkar, the governor of the district.
453	On a rock at Sakkarachettipatti , near the same village.	..	....	Sarvajit, Āṇi 1 ..	Do.	In modern characters. Records a gift of 1,000 <i>kūṭi</i> of land as <i>śrī-maṇḍiyam</i> by a certain Pēddaiyya-Nayakkar to one Onṇi-Setṭiyar whose father Farvata-Setṭiyar repaired the breached bund of the tank Tinaikulam in Śēla-nadu, which had been dug by Mallu-Nayakkar, the donor's father. On the left margin of the inscription is engraved the figure of a curved dagger. Records the same gift mentioned above.
454	On a rock at Gopinathapuram , near the same village.	..	....	Do.	Do.	Do.
455	On the left door-jamb of the Vināyaka shrine on a hill about ½ mile from Suktampatti , Salem taluk, Salem district.	Obola	Chakravartin Vikrama-Choladeva	13th year ..	Do.	States that this door is the gift of Panaiyasokapadiyan alias Pajjandangi Ti[ru]chirraṁbala-Vēlaktaraṇ.
456	On the north wall of the central shrine in the Uttara-Raṅganatha-svami temple at Pallikonda , Vellore taluk, North Arcot district.	..	....	13 + 1st year and 97th day.	Do.	Records the order of Kulasekhara-Sāmbuvarāya granting from the 10th year of the king's reign certain taxes due on the temple lands to a certain Nagamiśai-Devapperumal, with the stipulation that he and his descendants should provide for the daily offerings during the service Śēyyāṇil-venṇāṇḍi in the temple of Paṭṭikōṇḍa-Perumal at Viñchōṭṭur, and feed five itinerant brahman pilgrims in the temple with the offered rice. Damaged. Records the same transaction and addresses the order to Nagamiśai-Devapperumal mentioned above.
457	On the same wall .. ..	..	....	Do.	Do.	Do.
458	On the west wall of the same shrine.	..	....	10th year ..	Do.	Damaged. Records the order of the same chief addressed to the residents of Kūṭai-Viñchōṭṭur remitting the taxes on the portions of lands other than those belonging to the temple for the maintenance of offerings in the service referred to above.
459	Do.	..	....	15th " ..	Do.	Slightly damaged. Records an order of the same chief to the residents of Vēppār granting two <i>ēḷi</i> of land as <i>tiruvāḍaiyāṭam</i> , exempt from all taxes, to the temple from the 10 + 1st year (of the king's reign).
459A	Do.	..	....	11th " Aḍi ..	Do.	Damaged. Records the order of the same chief to the residents of Tagadūrnāḍalvaṇṇaṭṭu remitting certain taxes.
460	On the base of the west and south walls of the same shrine.	..	....	22 + 1st year and 25th day.	Do.	An order by the same chief to the <i>tāyattār</i> of the temple of Paṭṭikōṇḍa-Perumal at Kūṭai-Viñchōṭṭur, conferring on Nayamiśai Devapperumal (mentioned above) the right of worship in the temple for five days, and the grant of a free house.

B.--Stone inscriptions copied in 1925--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
461	On the south wall of the same shrine.	..	....	..	Tamil	Records a <i>sarvanāya</i> gift by the same chief (Kulaśekhara Sambavarayan) of the villages Tagadumādālvāmpattu and [Ni]ññēttam as <i>viruvidatāittam</i> for the provision of offerings in the temple of Palikonda-Perumā.
462	On the same wall .. ..	..	....	11th year, Ādi	Do.	Records the royal order issued by the chief Sambavarayan to the residents of Tagadumādālvāmpattu remitting as <i>sarvanāya</i> the several taxes due from them other than those on the <i>devādāna</i> lands, in favour of the temple for worship, offerings, and repairs. Sēdirāyar and Kaḍuvēṭṭiḷḷa figure as signatories.
463	Do. .. ..	..	....	12+1st year, Ādi	Do.	Incomplete. Seems to record a similar order of the king to the residents of Ulogakachohi <i>alias</i> Arasēril-ānjadā-perumānallur through Kulaśekhara-Sambavarayan, granting various taxes (evidently to the temple).
464	On a pillar in the south side of the verandah round the same shrine.	..	....	..	Do.	Records that Samundayan built the pavement of the temple for the merit of Iravi Dasayan. The characters belong to about the 10th century A.D.
465	On a pillar in the west side of the same verandah.	..	....	..	Do.	Seems to be of the same period. Records the gift of the pillar by Kōvinṭayan of Perumpondai.
466	On a second pillar in the same place.	..	....	..	Do.	Seems to be of the same period. Records the gift of the pillar by Sēdūṇṭai Tiruppōgi-Bakṭan.
467	On a third pillar in the same place.	..	....	..	Do.	States that the pillar was planted by Gōvindaṇ <i>alias</i> Ilaṅgēsuraḍevāṇ. There is a standing figure with joined palms cut in relief in the centre of the inscription, which is evidently meant to represent the donor. The inscription belongs to about the 14th century A.D.
468	On the east wall (right of entrance) of the <i>maṇḍapa</i> in front of the same shrine.	Vijayanagara	Bukkarāya	Rakṣasa, Ādi	Do.	Records a gift by the king of 2 <i>vēḷi</i> of tax-free land in Virākuminda-nallur for offerings and lamp during the service called Bukkarāya- <i>śanti</i> in the temple of Palikonda-Perumā, and another 2 <i>vēḷi</i> of land for the maintenance of four priests conducting worship in the temple.
469	On a stone built into the floor on the south side of the second <i>prākāra</i> of the same temple.	..	....	Śaka 880 ..	Do.	A few letters at the end are lost. Records an agreement by the assembly of Nandikampa-chaturvedimaṅgalam in Pali-naḍu, a sub-division of Paduvūr-kōṭṭam, to feed certain ascetics (visiting the village) daily, in return for a grant of 400 <i>kūḷi</i> of tax-free land made as <i>dānapuṇam</i> by a lady named Umaiyaḷ Ammaiyaḷ.
470	On the same stone .. ..	..	....	Śaka 885 ..	Do.	A few letters at the end are lost. Records a similar agreement by the same assembly to a certain Vanakkāṇ Ponraḷi-Nambi, a merchant of Mērpādi who endowed as <i>dānapuṇam</i> 2,000 <i>kūḷi</i> of land in the village and its hamlet Vaipṇar <i>alias</i> Arikulārtaka-chaturvedimaṅgalam, for feeding daily a specified number of persons versed in the Vedas.
471	On the inner wall of the <i>gōṇura</i> of same temple, right of entrance.	Vijayanagara	Vira-Vēṇkatapatiṇaya	Śaka 1559, Bahudhanya, Āsvijā, ba. 7.	Telugu	Damaged. Seems to record a gift of land to a certain Kōṇiki Rāmaṅgaṇa by the king for some service in the temple of Palikonda-Kaṅgaṇathasvāmi.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
472	On the outer wall of the same <i>gōpura</i> , left of entrance.	..	....	Śaka 1554, Durmati (wrong), Mēsha, su. 10, Wednesday, Makha.	Tamil	Records the hereditary grant of some land and a portion of the daily offered food in the temple to the Kaikkola-mudalis of Palitōndai by the temple authorities, for the service of bearing the image of the god in processions.
473	On the south base of the central shrine in the Naganāthesvara temple in the same village.	..	....	Śaka 878	Do.	Damaged and built in at the bottom. Seems to record the remission by the assembly of Nandikampa-Chaturvēdimaṅgalaṃ, of the taxes on some land endowed for burning a lamp in the temple of Tiruṇāgīśvarattu-Ṭēvar by a certain individual (name lost), who paid a lump sum for the purpose.
474	On the west base of the same shrine.	Chōla	Parakeśarivarman	12th year	Do.	Built in at the beginning. Seems to record an agreement by the same assembly to remove silt from the tank every year to the extent of 20 <i>kūḷi</i> with the interest on a sum of money deposited with them by a resident of Iraiyaṅṣeri in Kachōhippēdu.
475	On a pillar in the <i>maṇḍapa</i> in front of the same shrine.	Pallava	Nandippōttaraiyar	2nd "	Do.	States that the <i>mukha-maṇḍapa</i> was erected by Śelva Vapa-rayan, son of Amani-Gaṅgaraiyar.
476	On the left door-jamb of the same <i>maṇḍapa</i> .	Chōla	Parakeśarivarman 'who took Madura'	19th "	Do.	Records that the <i>ardha-maṇḍapa</i> was built by a certain Karuvili Muttaraiyan.
477	On the north and west bases of the Selliyaṃman temple in the same village.	Do	[Ra.]jaraḷa Rajakeśarivarman .. ..	.. ..	Do.	Portions lost. Seems to record some provision made by the assembly for the celebration of a festival for the goddess Bhaṭariyar of their village, by levying the water-tax due from certain specified residents of the village. Near this inscription are found three more lines of writing of about the same period which record an agreement by the same assembly to maintain offerings and worship to the Bhaṭariyar from the endowment made by Govinda kaṭaka Sarvakraṭayaiyār of Kaḷamūr, a member of the <i>gaṇa</i> (committee).
478	On a slab set up near a tank at Kandāneri, a hamlet of the same village.	..	....	.. ..	Tamil and Telugu.	In modern characters. Records that this (tank?) is the gift of Dalavayi Bommayya-Manikkam, the daughter of a certain Gaṅḡayaṇ of Vēlar.
479	On the north base of the central shrine in the Kaḷasanāthasvāmi temple at Sembiyanmahadevi, Nēgaṭaṃ taluk, Tanjore district.	Chōla	....	.. ..	Tamil	Built in at both the ends. Records a gift of land for the maintenance of the sacred bath on every <i>sonṭrāṇi</i> day of the month, for burning a perpetual lamp and for feeding a hundred brahmins on the Uttarayana and Dakṣiṇāyana days of the year in the temple of Sūkaylāsaṃ-ṇḍaiya-Mahadeva built by Sembiyaṇ-Mahadeviyar at Sembiyanmahadevi-chaturvēdimaṅgalaṃ, a <i>brāhmaṇḍeya</i> in Ala-nādu on the southern bank. The lands were purchased by the princess for the purpose from two ladies, a daughter and her mother, who had respectively the right of <i>śrādhana</i> and of disposal over the lands devolved upon them by the latter's husband.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
480	On th. same base	Chōla	Rājarajakēsarivarman	7th year, Kumbha	Tamil	Records a gift, by Uṟattayan Sōrabaiyar <i>alias</i> Tribhuvana-Madeviyar, the queen of Madhurāntakadeva <i>alias</i> Uttama-Chōla, of 100 <i>kāṣu</i> which was deposited with the <i>Perumakkal</i> of Srīkailāsam. From the interest on the amount certain offerings were to be made in the temple on the day of Tirukkēttai in the month of Chittirai, which was the natal star of her mother-in-law Uḍaiyapirāṭṭiyar. The village is said to have been founded by the latter. Beginning built in. Records the remission by the assembly of the village, of the taxes due on a land granted by a resident for the maintenance of a flower-garden for the temple. Ala-naḍu is said to have been a sub-division of Arumoliḍeva-vaḷanaḍu. Records another remission by the same assembly of the taxes on some land granted by another individual for offerings and worship to the images of Ishabhavānadevar and of queen Sēmbiyamadeviy-pirāṭṭiyar and to several other images in the temple for which no offerings had hitherto been made. Mentions Vikramaśōla-vadi.
481	Do.	Do.	Parakēsarivarman <i>alias</i> Chōladēva.	8th year, Simha, Tuesday, Jyēṣṭhā and Tula, Saturday, Āślēsha.	Do.	Built in. Record a gift of 220 <i>kaḷāṅṇu</i> of gold by Arumoli Arinjigaiyirāṭṭi and . . . Kundavaiyar for similar offerings in the temple on the day of Kēttai in the month of Chittirai. The money was deposited with the <i>Perumakkal</i> who were bound by orders (<i>śāsanakaddha</i>) to Kailāsam. Beginning built in. Records a decision of the assembly which had met in the Sēmbiyamadeviyal-periyamaṇḍapam in the village, to utilize the <i>velāṇṇēṭṭi</i> tax derived from the <i>dēvadāna</i> lands of the temple of Adityēsvaram-udaiya-Mahādeva at Mogaṇur, the western hamlet of the village, for burning a twilight lamp in that temple. Built in at the beginning. Commences with the introduction <i>செய்து</i> etc. Seems to record the remission, by royal order, of the taxes on some lands belonging to the temple of Tiruvēlirukkai-Mahādeva for a lump payment of 100 <i>kāṣu</i> made to the assembly of Sāṭṭiyakkūdi. In the same place is another long introduction of an inscription ending with the regnal year of king Vijaya-Rajendra.
482	Do.	Do.	....	..	Do.	Incomplete. Records a gift of certain lands for various offerings and worship in the temple built by Uḍaiyapirāṭṭiyar Madhurāntakan-Madevaḍigal <i>alias</i> Sēmbiyar Mahādeviṅkar, mother of Gaṇḍan-Madhurāntakadevar <i>alias</i> Uttama-Chōladēva, by Uṟattayan Sōrabaiyar <i>alias</i> Tribhuvana-Madeviyar, queen of Uttama-Chōla, who purchased for the purpose some plots of land to supplement her own.
483	Do.	Do.	Parakēsarivarman <i>alias</i> Rajendra-Chōla- [dēva.]	Bharani	Do.	
484	Do.	Do.	(Rajadhirāja I)	10th year	Do.	
485	On the base of the north and west walls of the same shrine.	Do.	Parakēsarivarman	15th "	Do.	

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
485	On the base of the north, west and south walls of the same shrine.	Chōla	Parakēsarivarman <i>alias</i> Rajendra-Chōla-dēva.	23rd year ..	Tamil	Built in at the end, and below the 2nd line. Begins with the introduction பஞ்சவர்ண மூர்த்தி, etc., and stops with the mention of the sub-division Valivakkurram of Arumolideva-valanadu.
487	On the same base	Do.	Do.	Do	Do.	Do. Stops with the mention of Ala-nadu in Arumolideva-valanadu.
488	On the base of the west and south walls of the same shrine.	Do.	Parakēsarivarman ..	15th year ..	Do.	Gives a detailed list of the articles required for worship, offerings and the sacred bath to the deity on all the <i>saikrānti</i> days of the year, for which provision was made by Urattayan-Solabaiyar, the senior queen (of Uttama-Chōla).
489	On the base of the south wall of the same shrine.	Do.	Para[kesariva]rman	..	Do.	Damaged. Records a grant of 150 <i>per</i> by a resident of Paṅgala-nadu to the temple, for feeling with the interest thereon certain persons on the day of Keṭṭai in Chittirai, the natal star of Sembayan-Madeviyar, the mother of Uttama-Chōla.
490	On the same base	Do.	Parakēsarivarman ..	15th year ..	Do.	Records the gift of a gold forehead-plate for the image of the deity by Paṭṭan Dānatoṅgiyar, a queen of Uttama-Chōla.
491	Do.	Do.	Do.	Do.	Do.	Records the gift of a gold-handled fly-whisk for the deity by Paṭṭavan-Mahadeviyar, another queen of Parakēsarivarman <i>alias</i> Uttama-Chōladēva.
492	Do.	Do.	Do.	Do.	Do.	Records the gift, by a lady (queen?) named Kaṇṇapparasiyar <i>alias</i> Sonṇa-Mahadeviyar, of 507½ <i>kaḷāṅṇi</i> with the interest on which some offerings had to be made to the deity on the day of Keṭṭai in Chittirai, which was the birth day of Sembayan-Madevi the founder of the temple. The money was to be in charge of the 'Chaturvedibhaṭṭa-tāṇap-perumakkal'.
493	Do.	Do.	Rajarājakesarivarman	4th year, Siṅha, Monday, Punaivasu.	Do.	Portion at the end of the inscription is lost. Seems to record the remission of taxes on some lands belonging to the temple by the assembly of the village.
494	Do.	Do.	Parakēsarivarman]	[12th year, Kumbha.	Do.	Built in at the end and bottom. Records a gift of money to be deposited with the 'Chaturvedibhaṭṭa-tāṇapperumakkal' for a similar purpose as mentioned in No. 492 above, by five queens of Uttama-Chōla, including Maḷapadi Teṇṇavaṇ-Mahadeviyar, and Vanavaṇ-Mahadeviyar, daughter of a certain Irungōlar.
495	Do.	Do.	Rajarājakesarivarman	5th year, Kanya ..	Do.	Fragmentary. Seems to record an order of the assembly to the <i>ār-vāṇṇam</i> committee.
496	Do.	Do.	Parakēsarivarman	16th " ..	Do.	Unfinished. Records a gift of 590 <i>kaḷāṅṇi</i> of gold by Aruraṇ-Ambalaṭadigaḷar, a queen of Uttama-Chōla, and another gift by Urattayan-Sorabai <i>alias</i> Tribhuvana-Madeviyar, for a similar purpose as in Nos. 492 and 494. The committee called 'Sasanabaddha-chaturvedibhaṭṭa-tāṇapperumakkal' to whom the gifts had been made is stated to have been the creation of Sembayan-Madevi herself.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
497	On the south wall of the same shrine.	Chōla	Rajakesarivarman	3rd year	Tamil	Gives a list of the articles such as a golden pot, a forehead plate and some gold flowers, together with their weights, which were presented to the temple by the mother of Uttama-Chōla in the month of Mīṇa of the year.
498	On the south, west and north walls of the same shrine.	Do.	....	..	Sanskrit in Grantha and Tamil.	Gives a detailed list of the several ornaments presented to the temple.
499	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	..	....	..	Tamil	States that the temple was renovated by Uttamavēḍap-Perumal at the instance of the <i>Periyamāṭṭār</i> , and records the grant of a <i>kalam</i> of paddy each on every <i>vēli</i> of land owned by them for its upkeep.
500	On the west wall of the Chandēśvara shrine in the same temple.	Chōla	Tribhuvanachakravartin Rajarājadeva	16+1st year Mēṣha sr. 4, Thursday, Mṛgaśīrṣha.	Do.	Records that the assembly of the village decided to hold their meetings for the conduct of the <i>grāma-kāryam</i> and <i>kaḍamakāryam</i> only in the day-time, since the night meetings consumed oil in excess of the quantity sanctioned for the lighting of the hall at nights, and not to re-elect the old members for the assembly until after five years.
501	On the north wall of the same shrine.	Pāṇḍya	Jatavarman Tribhuvanachakravartin Vira-Pāṇḍyadeva.	9th year, Puraṭṭadi.	Do.	Records the gift of a house with all privileges to a certain stone-mason called Maṇṇan Uttamavēḍap-Perumal Achariyan, by the <i>tanattār</i> of the temple who had assembled in a meeting in the hall called Irūṇṇēṇṇa-Perumal-tiruk-kavanam.
502	Inside the second <i>gōpura</i> , left of entrance, of the Atmanāthasvami temple at Avadayarkoil.	..	....	Śaka 1521, Śarvati, Puraṭṭadi 20.	Do.	Records a sale of land by two residents of Kaṇḍiyar to the temple of Aludaiya-Farasaṣvamiḷai at Tirupperundurai, a <i>brahmadēya</i> in Naḍuvirk-kūṛam, a sub-division of Milalai-kūṛam.
503	Inside the main <i>gōpura</i> of the same temple (left of entrance).	..	....	Śaka 1524, Śubha- krit, Paṅḡuṇi 22.	Do.	Records a similar sale of land to the temple by two brothers, the natives of Tirukkanapper-kūṛam, through the agent Paradesimuttirai Vamadeva-Paṇḍaram, for the requirements of worship to the deity in the Kanakasabha-nāḍapa in the temple. Tirupperundurai is also called Pavittiramaṇikka-ohaturvedimaṅgalam.
504	In the same place	..	....	Śaka 1524, Śubha- krit, Masi 26.	Do.	Records the gift of a village called Mallandavayal by several male and female members of two families of Tirupperundurai, for the conduct of the <i>guruṇḍai</i> in the temple to Vamadeva-Paṇḍaram, who is called in the inscription the <i>tiruppanikkal</i> <i>r</i> <i>ṭṭā</i> of the temple.
505	Do.	..	....	Śaka 1524, Śubha- krit, Masi 20.	Do.	Records a sale of 30 <i>vēli</i> of land by the grandsons of a certain Pillaikkilavāṇar, a resident of the village, to Vamadeva-Paṇḍaram who was doing the <i>tiruppani</i> to the <i>śrībhagdarām</i> of the temple, towards the <i>tiruppani</i> service performed by him.
506	Do.	..	....	Śaka 15[39], Pin- gaḷa, Vaikāsi 25.	Do.	Records a gift of land for worship in the Āpatsahayar-Perambalam, by Kandappadevar Meyyappadevar of Niyanam, the agent of Vayira-Viśalayadevar, son of Sevvappa Viśalayadevar, the chief of Śūraikkudi, after purchasing the same from a servant of the <i>malājana</i> . Mentions a coin called ' <i>durai-miṇṇal-paṇ</i> .'

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
507	In the same <i>gōpura</i> (right of entrance).	..	....	Śaka 1524, Śubhakṛit, Tai 25.	Tamil	Built in at the end. Records a sale of land by the <i>Nāṭṭār</i> of Vallapuri to Vamaḍeva-Pandaram, who endowed it for the sacred bath of Tirumalaikolundu-Pillai (Subrahmanya) in the temple.
508	On a pillar in the <i>maṇḍapa</i> in front of the central shrine in the Ādikailasanāthasvāmi temple in the same village.	Chōla	Tribhuvanaviradeva	34th year ..	Do.	Records the royal order, communicated through the feudatory Kalvāi-Naḍaiyaṇ, remitting the taxes due on a village called Karukkaṇu <i>alias</i> Saṅkaranāyana-maṅgalam, a <i>devādāna</i> of the temple of Śrī-Kuvalaya-chandira-yāram-udaiya-Nayanar of Śrī-Kayilāsam at Tirupperundurai <i>alias</i> Pavitrāmanikka-chaturvēdimaṅgalam.
509	On the base of the west and south walls of the central shrine in the Gaṇḍra-Perumaḷ temple in the same village.	Vijayanagara	Virupanna-Uḍaiyar	Śaka 1308, Kṣhaya, Kumbha, śrutit-ti-yā, Thursday, Revati.	Do.	Records a gift of two pieces of land as <i>tirumāmatukkāṇi</i> to the temple of Sola-Paṇḍya-Vinnagar-Emberumanar at Tirupperundurai, by the assembly of the village who confiscated them from a certain Aṇḍai-Pillai of Tirupputtūr on account of some default or wrong (<i>kaṇṇai</i>) on his part. The characters are of about the 12th century A.D. States that this is the gift of Perumaḷ Devarpirāṇ and others.
510	On the right door-jamb of the entrance into the <i>maṇḍapa</i> in front of the central shrine in the same temple.	..	....	..	Do.	
511	On the base of the north, west and south walls of the central shrine in the Adikēśava-Perumaḷ temple at Paramandur near Avadayarkoil.	Tondaimaṇ	Andiyappa Achehuḷaṇayaka-Tondaimaṇ, son of Tyāgarāsar Narasāyaka-Tondaimaṇ.	Śaka 14[9]9, Īsvara, Ādi 2.	Do.	Records a <i>sarvaṁṇya</i> gift of the village Mārkaṭtūr as <i>tirumāmatukkāṇi</i> (to the Vishnu temple?) by the chief who bears the <i>birdūkas Alai-vil-aṇḍāṇa</i> et., and calls himself the <i>arasa</i> of Aṇṭāṅgi in Ilāṅgō-nādu, a sub-division of Vaḍaveḷḷār-nādu <i>alias</i> Sundarapaṇḍya-valaṇaḍu.
512	On the north wall of the same shrine.	Do.	Ēkapperumaḷ-Tondaimaṇar	Śaka 1403, Pḷava, Arpaśi 22.	Do.	Records a provision made by the chief of Aṇṭāṅgi in Yilāṅgō-nādu, for the service called <i>Tonḍaimaṇ-śandī</i> in the temple of Kēśava-Perumaḷ at Parāśaraṇputtūr in Vaḍaveḷḷār.
513	On the same wall	Do.	Poṇṇambalanātha-Tondaimaṇar	Bahndhanya, Avāṇi 11.	Do.	Records an order of the chief to the temple-accountant, granting a house and 6 <i>mā</i> of land and a <i>naḷi</i> of offered food daily as <i>tirukkaṭ-vaḷakkam</i> to a certain Tiruvarāṅga-Tātar for his duties as <i>Vaiśṇavaṇakkāṇi</i> in the temple.
514	Do. .. ..	..	....	Śaka 1440, Bahudhanya, Varsha-ritu, Śinḥa, śu. septami, Friday, Anusham.	Do.	Damaged. Records the order of the temple giving effect to the above gifts and defining the boundaries of the house and land granted to Tiruvarāṅga-Tātar <i>alias</i> Iṇḍakanalla-meyyaṇ.
515	On the west wall of the same shrine.	Tondaimaṇ	Poṇṇambalanātha-Tondaimaṇ, Ekapperumaḷ-Tondaimaṇ, son of	Śaka 14[59], Hēvilambi, Śinḥa, śu. dvādasi, Sunday, Śravana.	Do.	Records a <i>sarvaṁṇya</i> gift of land in Araliyakolapparu in Paṇḍar-nādu as <i>tirumāmatukkāṇi</i> to the temple at Parāśaraṇputtūr for the maintenance of the service <i>Poṇṇambalanāṭha-śandī</i> instituted by the chief in his name.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
516	On the south wall of the same shrine.	Pandya ..	....	..	Tamil ..	Incomplete. Seems to record an order of the king while camping at Mañjakkudi, remitting the taxes on certain lands in different villages, for worship and offerings in the temple of Kēṣava perumaḷ-Yinnagar-Āḷvar at Panampūt- <i>alias</i> Srivaiṣṇava-chaṭurvēdīmangalam in Vellāru <i>alias</i> Sundara-Pandya-vaṇaḍu, during the service called Sundara-Pandya- <i>śāndi</i> , instituted in the name of one of the princes and for special worship on the day of Mūla in the month of Pūrṭṭādi in which he was born. States that the <i>śrīveimānam</i> was known after the name of Sundara-Pandyaadevar. The writing seems to be of the 13th century A.D. Records an order issued by the temple at the instance of the <i>tāṇṭār</i> and the <i>nāṭṭār</i> of Vadavellaṟu and the <i>vāṇṭaram</i> , to a certain Arantāṅgi Aravamdaḷvar, granting him a house, 6 <i>mā</i> of land and a <i>nāḷi</i> of offered food daily in the temple for reciting the Vēdas before the god.
517	On the left door-jamb of the entrance into the same shrine.	..	....	..	Do.	..
518	On the north wall of the verandah round the same shrine	..	....	Hēvilambi, Arpaśi 2	Do.	..
519	On the same wall	Tondaimaṇ	..	Śaka 1459, Hēvilambi, Varṣaritu, Simha, Avani 19, śu. dvādaśi, Saturday, Śravana.	Do.	..
520	On a pillar in the <i>mahā-maṇḍapa</i> in front of the same shrine.	..	....	..	Do.	..
521	On the south wall of the second <i>prākāra</i> of the same temple.	..	..	Śaka 1415, Pramā-dēha, Simha, śu. Sunday, saptaṃbi, Viśākha.	Do.	..
522	On the same wall .. ..	..	....	Śaka 1377, Yuva, Makara, pūrṇai, Thursday, Pūṣam.	Do.	..
523	On a marble slab from Ghanta-sala , preserved in the Government Museum, Madras.	..	....	..	Archaic Telugu	Damaged and fragmentary. Mentions Palakuru (?).
524	On a pillar of the <i>maṇḍapa</i> in the compound of the college hostel at Rajahmundry , Rajahmundry taluk, Godavari district.	..	....	Śaka 1149, Uttara-yana-śukrānti.	Telugu ..	Registers a grant of land for offerings to the god Prolisvaradevara at Malavrolu by a certain Bolli-Setṭi for the merit of his parents.
525	On the same pillar .. ..	..	....	Śaka 1149, Magha, Śivarātri.	Do. ..	Records a gift of money by a certain Annama, son of Bolli-Setṭi, for burning a perpetual lamp in the same temple.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
525	On a second pillar of the same <i>maṇḍapa</i>.	..	....	Śaka 1149, Uttarā- [ya*]ṇa-saṅkrānti.	Telugu ..	Records the grant of 50 cows for burning a perpetual lamp in the temple of Prōlīśvara of Mallavōlu by a certain Bolli-Setṭi for the merit of his parents.
527	On the same pillar .. ..	..	....	Śaka 1149, Viśuva- saṅkrānti.	Do. ..	Records the grant of money by a private individual (name lost) for the maintenance of a perpetual lamp in the same temple.
528	Do. .. ..	..	....	..	Do. ..	Beginning lost. Grant of land by a private individual to the god Gaṇḍu Prōlīśvara-Mahādeva of Mallavōlu for the merit of Mahādeva[ya].
529	On a stone set up at the junction of the roads near Kambhācheruvu tank in the same town.	..	....	[A.D.] 1855, October 15.	Tamil ..	Incomplete. Records the death of Chinnaiyay, son of Taṇḍavarā[ya*], and a butler under (the military officer) Schwabe (Shabi-dural) on this date.
530	On a pillar lying near the Chenna-kēśavavāmi temple at Kolavennu , Bezvada taluk, Kistna district.	Kakatiya ..	.. ..	..	Sanskrit verse in Telugu.	Damaged. Records that a minister of the king (name lost) established an <i>agrāhāra</i> and granted it to several Brahmanas of the Yajñavalkya-kula and that his son the minister Pōtana made some grant to the <i>agrāhāra</i> . The verses are said to have been composed by the poet Sūryadeva.
531	On the same pillar, same face ..	..	....	Śaka...., Āśāḍha, su. ēkādaśi.	Telugu ..	Damaged in the middle. Records the gift of half a lamp by a certain Nagaḍevapēddi of the Kavundalya-gōtra to the temple at Kolavennu.
532	Do. ..	..	....	Śaka 1193, Āśāḍha, ba.	Do. ..	Damaged in the middle. Records a similar gift of half a lamp by a certain Paleṇḍi Muppa[na] to the temple of Prasanna-Kēśavadevara for the merit of his parents. Kētebōya, the son of Prōlesani Pōteboya, was to supply ghee for the lamp.
533	On the second face of the same pillar.	..	....	Do. ..	Do. ..	Records the gift of one perpetual lamp by Mendumañchigāru of the Kāśyapa-gōtra, and of half a lamp each by Doṇḍalapāṭi Pōtepeddingāru and Annayaingāru the commander-in-chief (<i>sēnādhipati</i>), to the god Prasanna-Kēśavadevara of Kolavennu. The inscription also mentions the names of the shepherds who were entrusted with the supply of ghee for the lamps.
534	On the same face .. ..	..	....	Śaka 1178, Viśu- saṅkrānti.	Do. ..	Gift of half a lamp to the god Kēśavadevara of Kolavennu by Marāmaḍe, the daughter of Naganakuchi of the Bharaḍvāja-gōtra. Lines 12 to 20 are engraved on the top of the third, fourth, first and second faces of the pillar.
535	On the third face of the same pillar.	..	....	Śaka 1177, Phal- guna, su. daśami, Monday.	Do. ..	Gift of a perpetual lamp to the god Prasanna-Kēśavadevara of Kolavennu by Pōtayaingāru, the commander-in-chief, for the merit of his parents and another by Arivelli Marāpōtamañchigāru. The shepherds who were to supply the ghee required for the lamps were also required to pay some money to the temple, for which they seem to have been granted some land.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
536	On the same face .. ..	..	....	Śaka 11[7]5, Bhadrāpada, śn. dvitīyā, Tuesday.	Telugu ..	Grant of a perpetual lamp to the god Prasanna-Kṣṣavadevara by Damōdaramāñchōṅgaru for the merit of his parents. Lines 6 to 11 are engraved on the fourth face of the pillar below No. 538.
537	On the fourth face of the same pillar.	Kakatiya ..	Ganapati	Śaka 11[7]0, Vaiśākha, śn. dasamī, Monday.	Do. ..	Registers the grant of the customs duty (<i>śunkam</i>) of Kōlavennu by Siviri Amaya, the Ārvadhikari of the king to the god Prasanna-Kṣṣavadevara of Kōlavennu for the merit of his lord.
538	On the same face .. ..	..	....	Śaka 1177, Phalaguna, śn. ekadasi, Tuesday.	Do. ..	Records the gift of a perpetual lamp to the temple of Kṣṣavadevara by the commander Duggayaṅgaru for the merit of his parents. The name of the person who was to supply money for the maintenance of the lamp is given and he was also granted some land in the <i>dēvabhōga</i> .
539	On a mortar lying near the temple priest's house in the same village.	..	....	..	Do. ..	Fragmentary. Registers the grant of a perpetual lamp and a field to the god Prasanna-Kṣṣavadevara by a private individual. The writing seems to belong to about the 13th century A.D.
540	On the octagonal white marble pillar set up in the compound of the Museum at Bezavada.	..	....	..	Brahmi ..	Seriously damaged and fragmentary. Mentions some <i>dēvākula</i> .
541	On a slab set up near the Saṅgamēśvara temple at Muddurti , Viravalli taluk, Vizagapatam district.	..	....	92 (?)	Telugu ..	Very much damaged. Mentions the god Saṅgamēśvara-dēva.
542	On a pillar in the same temple ..	..	Mankaditya-Rāja (?)	Regnal year 14, Dakeṇḍāyana-saṅkranti.	Do. ..	Records the grant of money for a perpetual lamp in the temple of Saṅgamēśvara at Muddurti.
543	On the same pillar .. ..	..	....	47 (?) Uttarayana-saṅkranti. ..	Do. ..	Records the gift of land for worship and offerings to the god Saṅgamēśvara. Much damaged.
544	On a stone lying in a street at Reddipalem (near Potūrn), Bimlipatam taluk, same district.	Kalinga ..	Anantavarmade[va] alias Pratiapa Viranarasim[ha].	..	Do. ..	
545	On a stone set up near the Rāmasvami temple at Srirampuram , Sarvasiddhi taluk, same district.	Velanda ..	Kulōttunga Rajendra-Chōdayaraju ..	Śaka 1091, Margaśīra, ba. Friday.	Do. ..	Registers the grant of land at Chatṭipuran for worship and offerings to the god Chōḍisvara-Mahādeva by the king's minister the <i>Samastānādhīpati</i> Prōliya Peggada.
546	On a stone built into the gateway of the lower fort at Kondapalli , Bezavada taluk, Kistna district.	..	....	Śaka 1358, Nala, Vaiśākha, ba. 7, Monday.	Do. ..	Registers the construction of the temple of Pāpavinasāna-dēva on the banks of the Krishna river by Nachā-Braṭṭadu, the son of Pinakunūḷa-Bhaṭṭadu.
547	On a stone set up near the Erukala houses in the same village.	Qutb-Shahi	Kutupana Malaka-Vōdayalu (Qutb-ul-Mulk).	Śaka 1457, Vikriti, Vaiśākha, ba. 30 Wednesday.	Do. ..	Registers the remission of the tax called <i>Andīśatavūḷikam</i> by the king at the request of the <i>sthālakaram</i> of the district, Gōparaju Mahapatrudu and the people, and states that this pillar was raised for announcing this transaction. The remission was extended to the Pāñchānamvaru (the artisan classes) in the year Sōbbakrit, Aśadhā, ba. 30, Sunday.

B. — Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
548	On the same stone	Qutb-Shahi	Qutb-ul-Mulk	945 H. Rabi 29 (=A.D. 1538, August 25, Sunday).	Persian ..	Translated for this office by the Epigraphist for Moslem Inscriptions. Records the remission of the rent on certain lands at Kondapalli by the king.
549	On a stone lying by the side of the Malkapuram road.	Do. ..	Katubaha-Maluka-Vodayalu, (Qutb-ul-Mulk).	Śaka 1452, Khara, Chaitra, śu. 2, Monday.	Telugu ..	Registers the establishment of a <i>langar</i> (feeding house) at Kidarabad to the south of Kondapalli for the benefit of the blind, the lame and the destitute by the king after his conquest of Kondapalli and other forts, and the grant of lands in several villages for its maintenance. The king calls himself a friend of Mahamandu Sabi-Sultan.
550	On the same stone	Do. ..	Malik Qutb-ul-Mulk	931 H. (A.D. 1524)	Persian ..	Translated by the Epigraphist for Moslem inscriptions. Records the endowment by the king, of the revenue of Mauza' Khirapad etc., for the <i>langar</i> (feeding-house) of Hazrat Khizr.
551	On the first pillar in the inner <i>mandapa</i> of the Kamalingasvami temple at Velpuru , Sattenapalle taluk, Guntur district.	..	....	Śaka 1094, Vishu-sankranti.	Telugu ..	Damaged. Records the gift of 55 sheep for burning a perpetual lamp in the temple of Ramesvara-Mahadeva by a private individual for the merit of his parents.
552	On the second pillar in the same <i>mandapa</i>.	..	....	..	Do. ..	Damaged. Seems to record a grant to the temple of Ramesvara-Mahadeva at Velpuru.
553	On the first pillar in the outer <i>mandapa</i> of the same temple.	Kōṭa ..	Kētarāja ..	Śaka 1104, Magha, śa 1, Thursday.	Sanskrit (verse) in Telugu and Telugu.	Recounts in the Sanskrit portion the greatness of the family in which the king was born with special reference to his father and himself. Records the grant of the two villages Bhivarupadu and Chōmanuru to the god Ramesvara-Mahadeva at Velpunuru by the king for his own merit.
554	On the first face of the second pillar in the same <i>mandapa</i> .	Do. ..	Mahamaṇḍalesvara Kōṭa-Kētarāja	Śaka 1131, Chaitra, ba. 2, Wednesday, Vishu-Sankranti.	Telugu (verse and prose).	Records the grant of 55 <i>inpa-ellu</i> (sheep?) by Saramadevi, the <i>thōga-śrī</i> of the king, for the maintenance of a perpetual lamp in the temple for the merit of her mother Avarasani.
555	On the same face .. ..	..	....	Śaka 1171, Āshādhya, śu. 14, Sunday.	Telugu ..	Gift of 55 sheep to the temple for a perpetual lamp by Ramidevandu, the son-in-law of a certain Sarasvatī, for the merit of his parents.
556	On the second face of the same pillar.	Kōṭa ..	Ganapaya, son of Kōṭa Dodḍa-Kētarāju..	Śaka 1162, Magha, ba. 15, Monday.	Do. ..	Registers the grant of 55 <i>inpa-ellu</i> (sheep?) for a perpetual lamp in the temple by Adapa Katanaḍo, a servant of the king, for the merit of his parents.
557	On the same face .. ..	..	....	Śaka 1171, Śuchi, śu. Sunday.	Sanskrit (verse) in Telugu.	Incomplete. Gives the genealogy of Rayanāmāya, a brahman of the Kāśyapa-gotra. The inscription breaks off after giving the date.
558	On the third face of the same pillar.	Kakatiya ..	Ganapatiḍeṇa-Maharāja ..	Śaka 1161, Vikari, Bhadrapada, śu. 13, Sunday.	Telugu ..	Records the grant of 25 cows by Ayitasani and her husband Someraṇṭu for a perpetual lamp to be lit before the god at Velpunuru for the merit of Ganapatiḍeṇa-Maharāja.
559	On the same face .. ..	..	....	Śaka 1170, Kīlaka, Magha, ba. 14, Friday.	Do. ..	Grant of 25 cows to the god by two private individuals, who were servants in the temple of Amareśvara at Dan-navaḍa.

B.—Stone inscriptions copied in 1925—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
560	On the fourth face of the same pillar	Kōṭa ..	Mahamaṇḍalēśvara Kōṭa-Kēṭarāju ..	Śaka 1131, Pushya, su. 11, Sunday, Uttarayana-sankranti.	Telugu ..	Grant of 55 <i>inpayēḷu</i> (sheep ?) for a perpetual lamp in the temple by Guṇḍadevi, the <i>bhōga-strī</i> of the king.
561	On the same face	Do. ..	Do. ..	Śaka 1122, Phalguṇa, su. 8, Monday.	Do. ..	Records a provision made for the maintenance of 3 perpetual lamps by the Vadugula Sanimunnarvuru(?) and the <i>gollamu</i> (shepherds ?) of Vēḷpuru for the merit of the king.
562	On the third pillar in the same <i>maṇḍapa</i> .	Do. ..	Do. ..	Śaka 1104, Magha, su. 10, Thursday.	Sanskrit (verse) and Telugu (prose).	Extols the family of the king who receives a number of titles. States that he was owned on the date of the inscription, when he granted the villages Kōkalu otherwise called Sabbambikāpuram for the merit of his mother, the villages Giṇṇipāḍu, Challagara and Taduwaya for his father's merit under the name Bhimavaram, Annala-pundi under the name Chōḍavaram for the merit of his elder brother Kōṭa-Chōḍarāju and the villages Sattana-palle, Uppalapāḍu, Chintapalli, Oṁkadoni and Kuṇṭṭi-maddi for his own merit.
563	On the fourth pillar in the same <i>maṇḍapa</i> .	Do. ..	Do. ..	Do. ..	Do. ..	Extols the family of the king. Registers a grant of 55 sheep by Kōṭa for the maintenance of 4 lamps one for his own merit and the other three for the merit of his mother Sabbanadevi, his father Bhimarāju, and his elder brother Chōḍarāju.
564	On the fifth pillar in the same <i>maṇḍapa</i> .	Kakatiya ..	Ganapati	Śaka 1176, Magha, ba. 2, Friday.	Telugu ..	Registers that Mahamaṇḍalēśvara(?) Kōṭa Bayyaladevi and Ganapatiḍevārāju presented one Akkama as the <i>śenī</i> (dancing girl) of the temple and gave for her maintenance some land and a house-site.
565	On a stone built into the parapet wall of the same temple.	Do. ..	Rudradeva-Maharāja ..	Śaka [11]86, Śrāvana, ba. 6, Thursday.	Do. ..	Much damaged. Refers to Mahamaṇḍalēśvara Kōṭa ḍevārāju. Seems to record a grant of land and remission of taxes.
566	On a second mutilated stone built into the same parapet wall.	Velanadu ..	Kulōttunga-Chōḍa Goṅkarāju ..	Śaka 1077, Uttara-yapa-sankranti.	Do. ..	Records a gift of 55 sheep for the maintenance of a perpetual lamp in the temple of Sri Rameśvaradevara by Kasavira, a subordinate of the king for the merit of his master. The damaged portion at the end of the inscription mentions Velananti Goṅha-Bhupati.
567	On the big white marble pillar set up near the <i>dhvajastambha</i> of the same temple.	Kōṭa ..	Kōṭa-Goṅka	Śaka 1030, su. daśami, Monday, Chaitra. su. 1(?).	Sanskrit and Telugu (verse).	Damaged. Verses in praise of the Kōṭa kings Bhima and Goṅka. Refers to the conquest of the Kalinga king by Bhiva who made him subordinate to the Chōḍa. He is said to have constructed many tanks and endowed perpetual lamps in the temple of Rameśvara at Vēḷpuru. Very much damaged. Seems to refer to king Bhi[ma].
568	On the same pillar .. ..	.. ..	....	.. ..	Sanskrit in Telugu.	Damaged and fragmentary.
569	Do. .. ..	.. ..	....	Śaka 17**jja masa, ba. chattrda[sī].	Do. ..	

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
570	On the same pillar	Kōṭa ..	Kēṭarāju	Śaka 1[1]61 ..	Telugu ..	Damaged. Seems to record a grant of 55 sheep for the maintenance of a perpetual lamp in the temple.
571	Do. .. ..	..	....	Śaka 1[1]078 ..	Sanskrit in Telugu.	Damaged and portion lost. Refers to Bhina and Rājendra-Choṭṭa]. Seems to record a gift of a perpetual lamp to the temple.
572	On a black granite pillar set up near the same <i>dhevajastambha</i> .	..	Nallanāṅka	Śaka 1295, Magh, su. saṁkrami.	Do.	Gives the genealogy of Nallanūka and praises his ancestors. States that Vēṇambā, the wife of Nūmkaya Nallanūka and daughter of Annaya, the brother of Vēma, had the temple of the god Rāmanātha plastered and golden pinnacles set up over it. She is also said to have incessantly made very munificent gifts for her husband's merit.
573	On the same pillar .. ..	..	....	Śaka 1443, Vriṣha, Mārgaśīra, su. 15, Thursday.	Telugu ..	Records the construction of the temple of Rāmēśvara at Vēḷunūru by a certain Chādaluvaḍa Rāmā-Nayanāṅgaru and a gift of land by him to Linga-baṭṭa, the son of Kāṣa Sīnga-baṭṭa, the architect who built the temple.
574	On a Nandi-pillar set up near the <i>dhevajastambha</i> of the same temple.	..	....	Śaka 1094, Uttarayana-saṅkrānti.	Do. ..	Records a grant of 65 sheep to the temple for the maintenance of a perpetual lamp by Darasani Irōlasani, the daughter of Vēḷpūra Malli-Nayaka.
575	On the same pillar .. ..	..	....	Śaka 1137, Kārttika, su. 15, Monday.	Do. ..	Damaged.
576	Do. .. ..	..	....	Śaka 1137, Kārttika, su. 15, Monday.	Do. ..	Records the gift of 12 <i>gōṇaka-varāḥa</i> to the temple by Kēti-Setṭi, the son of Nāgi-Setṭi of the Teliki caste.
577	On a small white marble pillar set up near the <i>dhevajastambha</i> of the same temple.	Eastern Chalukya.	Sarvalōkaśraya Vishṇuvarddhana-Mahārāju.	.. Chaitra ..	Do. ..	Fragmentary. Mentions Mamakula and a certain Mallana.
578	On the same pillar	Do.	Do.	Śaka 1034 (mistake for 1024), Chitra-bhann, su. chaturdaśi, Uttarayana-saṅkrānti.	Do. ..	Damaged. Records a grant of 6 cows for the maintenance of a lamp in the temple.
579	On the same pillar	Do.	Do.	Śaka 1034 (mistake for 1024), Chitra-bhann, Pushya, ba. mi, Thursday.	Do. ..	Records a gift of a perpetual lamp to the temple by a private individual.
580	Do.	..	....	Śaka 10[69*], ekadasi, Thursday.	Do. ..	Gift of 8 <i>divudagāḍyas</i> to the temple of Śrī-Rāmēśvara by the son of Vēḷupūru Irudapa-Nayaka.
581	On a white marble pillar near the entrance into the same temple.	Vishṇukunḍin.	Madhavavarnaa	..	Sanskrit archaic characters.	Damaged and built in.
582	On a stone lying near the <i>Gāḷi-gopura maṇḍapa</i> of the same temple.	..	....	(Lost)	Telugu ..	Incomplete. Gives the <i>prāsasti</i> of the Kōṭa chiefs Mummadi-Nandaraḷu, Oḍa-rāju and Gaṇḍaparaḷu. Stops abruptly after giving the date.
583	On the same stone .. ..	..	....	Do.	Do. ..	Records the gift of 28 <i>inagāḍi</i> (sheep?) for the maintenance of a perpetual lamp in the temple by a certain [Ma]-Reḍḍi, the son of Guṇḍapa-Reḍḍi for the merit of his parents.
584	Do. .. ..	..	....	Śaka 1189, Āsvijā, su. 14, Sunday.	Do. ..	Registers the sale of a garden by Agginēni-Māruṇḍu to Guṇḍapa-Reḍḍi Ma-Reḍḍi.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
585	On a second stone lying near the same <i>mandapa</i> .	Kakatiya ..	Ganapatideva-Maharaja ..	Śaka 1134 (mistake for 1138). Dhatu, Chaitra, śu. 5, Thursday.	Telugu ..	Registers the agreement entered into between Kōṭa Bhimaraju and Rudraraju the two sons of Kōṭa Nataraju, on the one side and the priests and the Sanimunnururu (?) of Velpunuru on the other about the <i>metas</i> and the <i>śakam</i> that were granted to the temple of Sri Ramesvara-Mahadeva at Velpunuru when the two brothers partitioned the Kōṭadesa between themselves.
586	On the same stone	Do. ..	Do.	Śaka 1112 ⁷⁹ , Pratga (Plavanga?), Magha, ba. 15, Sunday.	Do. ..	Registers the grant of the taxes on the sales of various articles to the temple of Sri Ramesvara-Mahadeva of Velpunuru.
587	Below the sculpture of a seated figure on a pillar in the same <i>mandapa</i>.	..	....	..	Do. ..	Mentions Mallinatha and Buchigudi at Velpunuru.
588	On a mutilated stone lying near the same temple.	Kōṭa ..	Kōṭa ..	..	Telugu (verse)	Damaged. Beginnings of lines broken off. Verses in praise of Dannaḍa-Kēṭa, the son of Sabbambika, and his minister Prōla.
589	On the same stone	Do. ..	..	..	Telugu (prose and verse).	Broken in the beginning. Records a gift of 55 <i>inayadu</i> (sheep?) for a lamp. Verses in praise of Prōla, the minister of Kōṭa Kēṭa, who was a devotee of god Tripurāntaka and of Anarésvara of Amarārama.
590	On a second mutilated stone lying near the same temple.	..	....	Śaka Fausha, śu. 7, Sunday.	Do.	Fragmentary. Seems to record the praise of Prōla.
591	On the same stone .. ..	..	....	..	Telugu (verse)	Fragmentary. Verse in praise of the minister Prōla mentioned in the previous record and his wife (name lost).
592	On a third mutilated stone set up in the same place.	..	....	Śaka .27, Marga- śira, ba. 2.	Telugu ..	Beginning broken. Records the gift of 55 sheep for a perpetual lamp in the temple, by Rāmaḍevaindu and his wife for the merit of their son Chanaya.
593	On a fourth mutilated stone lying in the same place.	..	....	Śaka 1138, Thursday.	Do. ..	Broken. Records a grant of 60 <i>inayadu</i> (sheep?) for the maintenance of a permanent lamp in the temple of Sri Ramesvara-Mahadeva. The inscription is followed by a fragment dated Śaka 1140, Magha, ba. 6, which appears to record a grant to the priests of the same temple.
594	On the same stone .. ..	..	....	..	Telugu (verse)	Beginning and end broken. Praises the Vaiśya-kula born of the thrigus of Brahma. In that <i>kula</i> was born Naraya in the Kammanadu as the lord of Pallava Rajasraya-pattana. To him and his wife Kamambika was born Kani-Setti. The inscription is in praise of this Kani-Setti and his wife Jakkambika.
595	On a stone set up near the Viśva-nathaswami temple in the same village.	Vijayanagara ..	Virapatāpa Sadasiivadēva-Maharaja ..	Śaka 14* Śrāvana 13.	Telugu ..	Records the remission of taxes payable by the barbers by Rāmappayyavaru while he was governing the Konḍavidu-sima under the king.
596	On a mutilated stone lying near a well in the same village.	..	....	..	Do. ..	Fragmentary. Seems to record a gift of 55 sheep for a lamp for the merit of Kommana-Peggaḍa.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
597	On a mutilated stone lying near another well in the same village.	..	...	Śaka 114 [4], Bhadrapaḍa, śu 7, Wednesday.	Telugu	Fragmentary. Beginning of the inscription broken. Records the grant of 55 sheep for the maintenance of a perpetual lamp in the temple of Śrī Rameśvara-Mahadēva at Vēlpunūru.
598	On the same stone	..	...	Śaka 1165, Śōbha- krit, Kārttika, śu. 15, Thursday. [Vi]kriti, Jyēṣṭha, śa. 14.	Do.	Records a grant of 55 <i>iriyadū</i> (sheep?) by a certain Adapa Kēṭana-Boyunḍu to the gr. d. Śrī Rameśvaradēvara of Vēlpunūru for the merit of his parents.
599	On a stone lying near the hillock called Bhairavabodu in the same village.	Redḍi	Vēma-tteḍḍi ..	..	Do.	Seems to register the grant of a certain land enjoyed by him as his salary by a servant of the king to the temple of Kalabhairava at Vēlpunū.

C.—Stone inscriptions copied in 1926.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the Āṭkondisvara temple at Iraniyūr, Tirupattur taluk, Ramanad district.	Pandya ..	Vira-Pandyaḍēva	10 + 1st year, Ādi	Tamil ..	Registers the order of the chief Gaṅḡeṇaṅ granting $\frac{1}{2}$ mā of land free of taxes for the maintenance of the fresh-water tank called Arṇḍakkattān-ṇrāni at Iraniyūr.
2	On the same wall	Do. ..	Māraṇmarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadēva, 'who took all countries'.	16th year, Mārgaḷi	Do. ..	Records a sale of land by the residents of Iraniyūr to Dakṣiṇāmurti-Siva, one of the disciples of Mudaliyār Maḷamān-I ēvar, residing in the <i>maṭka</i> adjoining the temple of Tiruṇaiṇāḍisēvaram-udaiya-Nayanār at Malaiyār-paṭṭaṇam <i>alias</i> Īṇāṇḍapaṇḍi-paṭṭaṇam.
3	Do. .. .. .	..	....	Śaka 1423, Raudri, Tai 2.	Do. ..	States that a certain Tiruvēṭṭur-udaiyār of Īṇaiṇāṇḍi <i>alias</i> Kulaśēkharapuram constructed a fresh-water tank at Iraniyūr and that certain others set up an image of the goddess in the temple of Bhadrakālī-Amman to the south of it. Also records a grant of land as <i>āṇḍadāna</i> to the goddess for worship and the special privileges granted to the donor by the residents of Iraniyūr.
4	Do.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍya [de]va.	7th year, Arpaśi 24	Do. ..	Slightly damaged. Records the remission of taxes on a land with certain stipulations to Valaiyār-Pillān Alavandaṅ <i>alias</i> Periyāṇāṭṭa-Muttaiyāy by the residents of Iraniyūr in Kalvai-nāḍu.
5	Do.	Do. ..	Do.	3rd year	Do. ..	Incomplete. Registers an assignment of a certain land at Iraniyūr by the residents of the village, for which a stipulated quantity of paddy had to be paid monthly to the temple of Āṭkondisram-udaiya-Nayanār.
6	On the north and west walls of the same temple.	..	....	..	Do. ..	Registers the order of the chief Gaṅḡeṇaṅ through Arulāla-Bhaṭṭaṅ, son of Naraśiṅga-Bhaṭṭaṅ of Eṭṭukur in Alai-nāḍu, <i>alias</i> Jananātha-chaṭturvēdimangalam remitting certain taxes on the land at Tiyaṇallamaṅgalam in favour of the temple of Āṭkondisvaram-udaiya-Nayanār at Iraniyūr. Mentions the measuring rod 'Kuditaṅgikkol'.
7	On the same walls	Pandya ..	Vira-Pandyaḍēva	11th year, Chittirai	Do. ..	Registers the remission of taxes on a land by the residents (<i>aravaṛ</i>) of Iraniyūr for the maintenance of the fresh-water tank dug by Uyyavandak-Kūṭṭar.
8	On the west and south walls of the same temple.	Do. ..	Jatavarman <i>alias</i> Tribhuvanachakravartin Kulaśēkharadēva.	3rd year	Do. ..	Records the royal gift, as <i>gṇa-dakeśiṅ</i> , of the village of Tiyaṇallamaṅgalam to a certain Mudaliyār residing in the Sēraṇṇipērumal- <i>maṭka</i> situated in the Virakṣaśa-saṇ-tiruvidi adjoining the temple of Tirukkarōṇam-udaiya-Nayanār at Sōḷavalli-paṭṭaṇam in Paṇṇiṇa-kūṛam, a subdivision of Ceyyamaṇikka-valaṇaḍu in Sōḷa-maṇḍalam.
9	On the same walls	Do. ..	Māraṇmarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyaḍēva, 'who took the two Kingdoms, Īṇam (Ceylon), Karuvūr, the crown and the crowned head of the Chōḷa and, having performed the anointment of heroes and the anointment of victors in the <i>maṇḍapa</i> at Palaiyāru in Mudikondaśōḷapuram, was pleased to give back the crown and Mudikondaśōḷapuram to Kulōṭṭuṅga-Chōḷadēva.	15th year, Tula 6, Thursday, Makha.	Do. ..	Records the remission of taxes by Kandaṇḍ-Uḍaiyāṇḍeḍan <i>alias</i> Gaṅḡeṇaṅ on the land at Sattaneri enjoyed by a resident of Tiruputtūr, a <i>brahmadēya</i> in Keraśiṅga-valaṇaḍu, for offerings to the god Āṭkondisvaram-udaiya-Nayanār.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
10	On the south wall of the same temple.	Pandya ..	Māvarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandya-deva.	3rd year ..	Tamil ..	Registers a similar remission of taxes on the land at Ayyaneri purchased by a Kaikkola of Madura, east of Maḍakkulam in favour of the temple.
11	On the same wall	Do. ..	Jatavarman <i>alias</i> Tribhuvanaachakravartin Rajaraja Sundara-Pandya-deva.	13th ..	Do. ..	Ends of lines built in. Seems to register a sale of land by the assembly of the village to a certain Nallamangal-Pillaiyar and others. On the same wall is an unfinished inscription of the 19th year of Jatavarman Parakrama-Pandya.
12	On a slab set up in a field to the west of the same village.	..	....	..	Do. ..	States that the tank (<i>āraṇi</i>) which was dug by Arum-paḷ-kaḷa[r] Manikkakuttan Periyaperumāl in Kalaya-kalap-perunteruvu in Kalvayil-naḍu was the common property of the residents of Kalvayil.
13	On another slab in a field about a mile to the east of the same village.	..	....	.... Nala, ... ba. septami, Wednesday, Uttirattadi.	Do. ..	Damaged. Registers a sale of land by the assembly (<i>Mūlaparusha-mahasabha</i>) of Tirupputtur, a <i>brahmadēya</i> , in Keralasinga-valanadu to the shrine of Tirumēppadi-Pillaiyar set up by Piravikkunallar <i>alias</i> Ninaitadamuditta-dēvar at Sattaṇeri, which was a <i>dēvadāna</i> of the temple.
14	On the north wall of the Vishnu temple in ruins at Ilaiyattangudi, same taluk and district.	Vijayanagara.	Krishnadeva-Maharaya	Śaka 1448, Vyaya, Uttarayana, [Saṣa]ritu, Kumbha, ba. septami, Friday, Anurādha.	Do. ..	Registers a gift of the village Ambanūr divided into 36 shares under the name Paḷlikondaṅ-āgaram, in Ilaiyattakkudi in Kalvaśal-naḍu to the learned persons of various <i>gētras</i> and <i>sātras</i> , by Vayinava-Nayinar Viśaiyā-layadevar, son of Paḷlikonda-perumāl Viśaiyālayadevar, who receives a number of <i>śrūdās</i> .
15	On the same wall	Pandya ..	Māvarman <i>alias</i> Tribhuvanaachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	24th year ..	Do. ..	Incomplete. Fixes the rate of taxes payable to the temple of Kalvayilnaṭṭu-Vinnavar-Emberuman at Kalaiyakalap-perunteruvu <i>alias</i> Kulasekharapuram in Kalvayil-naḍu on a land and house purchased by Eduttan Kannalan, a brahman residing in the <i>tirumalaivilāgam</i> of the temple.
16	Do.	Do. ..	Māvarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandya-deva, 'who was pleased to present the Chōla country.'	7th year, Karṭtika 27, Saturday, Uttirāḍam.	Do. ..	Registers a sale of land called Seiṅgarai to a certain Mattur-Uḍaiyan Vadaḡopuran-Uḍaiyan Manavalaperumāl by Kaṇḍaṅ-Āḷudaiyan <i>alias</i> Kalvayil-Naḍaiyan. Also fixes the rate of taxes payable on the land to the temple of Vinnagar-Emberuman.
17	Do.	Do. ..	[Ma]varman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandya-deva, 'who was pleased to take the Chōla country.'	5th year, Mina 13, Nakba.	Do. ..	Beginning built in. Registers another sale of land by the same person to the same purchaser fixing the taxes payable on the land purchased.
18	Do.	Do. ..	Do. do.	5 + 1st year, Tula 26, Uttirāḍam.	Do. ..	Registers a sale of land by the same person to a merchant residing at Kalaiyakalap-perunteruvu and the arrangement made by him to provide for a special worship on the day of Mṛigaśrisha to the god Vinnagar-Emberuman from the taxes on this piece of land.
19	Do.	Do. ..	Māvarman <i>alias</i> Tribhuvanaachakravartin Sundara-Pandya-deva, 'who was pleased to present the Chōla country.'	7th year ..	Do. ..	Registers a remission of taxes by the residents of Mēlvagai-naḍu in Kalvayil-naḍu on the land sold to two merchants residing at Kalaiyakalap-perunteruvu by Kalvayil-Naḍaiyar.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
20	On the west wall of the same temple.	Pandya	Tribhuvanachakravartin deva.	13 + 7th year, Karttikai.	Tamil	Incomplete and damaged. Seems to register an assignment of a certain land to the temple (by sale) as <i>kaṇṇuravilai</i> .
21	On the same wall	Do.	Do.	13 + 12th year, Mithuna.	Do.	Registers a gift of land as <i>tiruvēḷaiyāṭṭam</i> by the residents of Uṇṇiyūr to the temple of Embērumān in Kalvāyil-nādu.
22	Do.	Do.	Do.	13 + 14th year, Purattai.	Do.	Records the provision made by Kaṇḍan Aludaiyaṇ of No. 16 above for burning lights in the temple with the taxes due on the land assigned to Devaṇ-Tilainayakāṇ, the headman of Perumūr.
23	On the west and south walls of the same temple.	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Kulasekharadeva, 'who was pleased to take all countries.'	16th year ..	Do.	Damaged. Seems to record the assignment to the temple of Kalvāyilnāṭṭu-Vinnagar-Emberumān at Kalaiyakalap- <i>perunteru</i> , of the taxes on the village Sēmanallūr sold to a merchant of Madura by the residents of Iḷaiyāṭṭān-gudi in Kalvāyil-nādu.
24	On the south wall of the same temple.	..	....	..	Do.	States that this wall (<i>paṇai</i>) was the gift of a certain Kulagan of Nēmalchecheri.
25	On the same wall	Pandya	Sundara-Pandyaḍeḍa, 'who was pleased to present the Chola country.'	7th year ..	Do.	Records the provision made for burning two perpetual lamps before the images of the god and the goddess, by Kalvāyil-Nāḍaiyaṇ from the taxes due to him from the temple and from the lands belonging to it.
26	Do.	Do.	Māravarman <i>alias</i> Tribhuvanachakravartin Sundara-Pandyaḍeḍa, 'who having taken the Chola country was pleased to perform the anointment of heroes and the anointment of victors at Muḍikonḍaśōḷapuram.'	15th ..	Do.	Registers a sale of land made tax-free to the temple of Vinnagar-Emberumān by Kaṇḍan Udaiyāṇḷeyḍāṇ <i>alias</i> Gaṇḍeyṇ of Niyamam in Tennāṇṇurpōkkku, for the daily offerings to the images of Manavāḷaiyar and his consort set up in the temple by a merchant of Alakapuri <i>alias</i> Sēmbiyarāyānapuram.
27	Do.	Do.	Tribhuvanachakravartin Kulasekharadeva.	13 + 12th year, Mithuna.	Do.	Registers a remission of taxes in favour of the temple by the person mentioned in No. 16 above on the land purchased by a merchant of Kalaiyakalap- <i>perunteru</i> and on the land granted as <i>tiruvēḷaiyāṭṭam</i> by two private individuals.
28	Do.	Do.	Do.	Do.	Do.	Engraved in continuation of the previous inscription. Registers a remission of taxes by the assembly of Kāṇa-nādu <i>alias</i> Virudaraḷabuyāṇkara-vaḷanādu on a land at Uṇṇiyūr granted as <i>tiruvēḷaiyāṭṭam</i> to the temple by two private individuals.
29	Do.	Vijayanagara	Krishnarāya, son of Mahāmaṇḍalēśvara-Vira-Narasīṅgarāya-Nayaka.	Śaka . 1444, Viya (wrong for Vishu), Aḍi 21.	Do.	Registers a gift of land for mid-day service on the day of Uṭṭiram, the natal star of Vayirava-Nayinaṇ, son of Viśa-yālayadeḍa.
30	Do.	Do.	Do. do.	Śaka 1444, (wrong for 1446), Tārana, Tai 1.	Do.	Registers a gift of land in Iḷaiyāṭṭakkud as <i>tiruvēḷaiyāṭṭam</i> for the offerings and other expenses to the god by the same chief.
31	Do.	Pandya	Tribhuvanachakravartin Kulasekharadeva.	13 + 12th year ..	Do.	Ends of lines built in. Seems to register a gift of land, free of taxes, by Kaṇḍan-Aludaiyaṇ <i>alias</i> Kalvāyil-Nāḍaiyaṇ mentioned in No. 16 above.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
32	On the right door-jamb of the same temple.	..	....	..	Tamil	States that the two door-posts, the two stone steps and the two <i>paṭṭaṅgai</i> stones were the gift of a brahman named Perumal-Devaṇṇalai.
33	On a slab lying near the same temple.	..	....	..	Do.	Fragment. Seems to register a remission of taxes on a land in favour of the god by the assembly.
34	On the west wall of the Ādikēśava-Perumal temple in the same village.	Pāṇḍya	Māvarman <i>alias</i> Tribhuvanaśakravartin Vira-Pāṇḍyadeva.	22nd year, Mina, su- navami, Friday, Uttirādam.	Do.	Records the remission of taxes by the residents (<i>ārār</i>) of Ilaiyattakkudi on a land granted as <i>tirunāmatukkāṇi</i> by Kandan Onaiyāṇ <i>alias</i> Kalingattaiyār of Valavanallur, to the temple of Periyanaṭṭa-Vinnagar-Erubermaṇ for worship and offerings to the image of the deity set up by himself.
35	On the same wall	Do.	Māvarman <i>alias</i> Tribhuvanaśakravartin Kulasekharadeva, 'who was pleased to take all countries.'	39th year, Makara, su- trayōḍasi, Friday, Aśvati, Do.	Do.	Stones lost in the middle. Registers a similar remission of taxes on another land granted as <i>tirunāmatukkāṇi</i> for the same purpose by the same donor.
36	On the south wall of the same temple.	Do.	Do.	Do.	Do.	Registers another grant of land by the same person to the temple.
37	On the same wall	Do.	Do.	Do.	Do.	Stone containing ends of lines 1-4 lost. Registers the order of the assembly of Iraniyūr about the land granted as <i>tirunāmatukkāṇi</i> to the temple.
38	Do.	Do.	Māvarman <i>alias</i> Tribhuvanaśakravartin Vira-Pāṇḍyadeva.	22nd year, Mina, su- navami, Friday, Uttirādam.	Do.	Registers the order of the assembly of Ilaiyattakkudi in Kalvayi-nādu regarding the gift of land mentioned in No. 34 above.
39	On the west wall of the Gaṇēśa shrine in the Kailāsanāthasvami temple in the same village.	Do.	Māvarman <i>alias</i> Tribhuvanaśakravartin Sundara-Pāṇḍyadeva, 'who having taken the Chōla country was pleased to present it back.'	8th year, Vriśchika 1, Friday, Ayl- yam.	Do.	Stones lost. Records a remission of taxes on the village Singalanallur sold by Kandan Aludaiyan <i>alias</i> Kalvayil-Naḍaiyan to the goddess Tirukamakōṭṭa-Nāchchiyar set up in the temple of Kaiyilasan-udaiya-Nayinār in Kalaiyarkalap-perunteruvu.
40	On the south wall of the same shrine.	Do.	Māvarman <i>alias</i> Tribhuvanaśakravartin Vira-Pāṇḍyadeva.	22 + 1st year, Panguni.	Do.	Stones lost. Registers a sale of $\frac{1}{2}$ ground of house-site made tax-free to two persons, by the assembly of Kula- [śekharapuram] in Kalvayi-nādu.
41	On the same wall	Do.	Sundara-Pāṇḍyadeva, 'who was pleased to present the Chōla country.'	8th year ..	Do.	Registers a remission of taxes by the assembly of Nelvayil in consideration of money received by them on the village Singalanallur, sold to the goddess by Kalvayil-Naḍaiyar.
42	On a slab set up on the tank-bund in front of the Paṭṭaṅgasvami temple in the same village.	..	....	..	Do.	States that the channel running to the east of the Paṭṭaṅgasvamiṅgal-tank is called Añjāda-Perumal.
43	On the east wall of the Ayyaṇār temple (in ruins) at Kovanur, Sivaganga taluk, Ramnad district.	..	....	..	Do.	Fragment. Registers an order of Malavaraṇ granting land in Vikramarāma-vṛṇaṇaḍu for the maintenance of a <i>matha</i> called 'Nujudunvalavan-tirumadam.'
44	On the same wall	..	....	..	Do.	Fragment. Seems to register an order of Kalavali-Naḍaiyan to the assembly of Kalattir <i>alias</i> Vanavanmadevinnallur granting a fresh sale-deed of some lands in the village belonging to it in place of the old document which had become crumbled by age. Mentions the 13 + 7th year, apparently of Kulasekhara.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
45	On the right door-jamb of the same temple.	..	....	....	Tamil	States that this door and the step were the gifts of Ponnai Padaiyan <i>alias</i> Tirujñanasambandar of Kalattur.
46	On a stone set up at the entrance into the same temple.	Pāṇḍya	Sundara-Pāṇḍyadeva, 'who was pleased to perform.....'	20th year ..	Do.	Fragment. Seems to fix the rate of taxes payable on some lands situated in the two villages Tamarakkudi and Eṇṇambukudi <i>alias</i> Jāṭavaḥakanallūr in Kiraṇūr-nāḍu, granted to a Śiva temple.
47	On stones built into the south wall of the <i>maṇḍapa</i> in front of the central shrine in the Subrahmaṇya temple in the same village.	Do.	Tribhuvanachakravarṭin....., 'who having taken the Chōla country performed the anointment of heroes at Muḍiḱoṇḍa-śolapuram'].	1st "	Do.	Fragmentary. Seems to a register the order of the assembly of Muḍiḱoṇḍapāṇḍyapuram in Teṇkalavai-nāḍu remitting the taxes due on certain lands belonging to the temple of Tiruchohivāṇam uḍaiya-Nayanar in their village to provide for offerings and other expenses to the god. Refers to Periya-Nayanar Vikrama-Pāṇḍyadeva in whose time the lands had been endowed to the temple.
48	On the same wall .. ..	..	....	....	Do.	States that this represents the length of the land measure called 'Kolkūṭṭāṅgi'. The writing is engraved by the side of a + mark which measures exactly three feet from another + mark to its left. It is however possible that the intervening space might have been greater since the walls have been re-built.
49	On the east wall of the <i>prākāra</i> of the same temple.	..	....	13th year	Do.	Fragment. Seems to record a gift of some tax-free land to the temple after purchasing the same from Jāyankōṇḍasōlāṇ Sivalavan <i>alias</i> Kaṭavai-Nāḍaiyar. Mentions the measuring rod 'Vira-Pāṇḍya-kol'. Refers to a brother-in-law (of the king?) by name Aḷagapperumal Jāyankōṇḍa-.....
50	(In the north, west and south walls of the Tiruvirundisvara temple at Badhanur , Tiruvadanai taluk, Ramnad district.	Pāṇḍya	Maṇavarmaṇ <i>alias</i> Tribhuvanachakravarṭin Sundara-Pāṇḍyadeva, 'who having taken the Chōla country was pleased to perform the anointment of heroes at Muḍiḱoṇḍaśolapuram.'	17th year and 213th day.	Do.	Damaged. Records an assignment by the king at the request of Maḷavarayan, of a portion of the taxes due on the lands at Irāśarāśanallūr for the maintenance of the service called 'Sundara-Pāṇḍya-saṇḍi' to the images of the god and goddess and of Sōmēsvaram-Uḍaiyar in the temple. Mentions the throne called Maḷavarayan in the hall of the palace at Madura east of Maḱakkulam in Madurōḍaya-vaṇaṇaḍu.
51	On three sides of a pillar in the same temple.	Do.	Jāṭavarmaṇ <i>alias</i> Tribhuvanachakravarṭin Vira-Pāṇḍyadeva.	8th year ..	Do.	Records the redemption from mortgage of a certain land belonging to the temple of Tiruvirundarūḷum-uḍaiya-Nayanar at Perumbalur <i>alias</i> Rājaraṇallūr in Tiruk-kaiappēr-kūṇṇam by Aḷaṅṅai-Vadugaṇ <i>alias</i> Kalinga-rayar, a servant at the door of Kalingaraya-Nāyaka.
52	On another pillar in the same temple.	..	....	....	Do.	States that this pillar was the gift of Sambandan Paḷliyalvan <i>alias</i> Muṭṭikkunayakan, a merchant residing in the Avraipperunteruvu of Sempōṇṇāri.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On a third pillar in the same place	..	....	..	Tamil	States that this pillar was the gift of Maniyandal daughter of Sattappillai, a dancing-girl residing in the <i>tirumalai-vilagam</i> of the temple of Tiruandakulam-udaiya-Nayanar in Rajarajanallur.
54	On a beam in the same temple ..	..	....	Śaka (mistake for Kali) 440, Tarana, Kartikai 10.	Do.	States that in times of distress, Amarāṭikattar Alagiya Sōkkanar of Aruvimanagar and others effected repairs, constructed a tank and made arrangements for worship in the temple of Tiruvaṇḍa-Isuram-Udaiyar at Itajarajanallur in Tirukkanaip-pēr-kūrām and that subsequently the trustees of the temple got back by purchase for worship to the god, a <i>dēvadāna</i> land which had passed out of the possession of the temple.
55	On the door-jamb of the entrance into the central shrine of Villai-vaṇēsvara temple in the same village.	..	....	..	Tamil verse ..	States that a certain Tondiyar-man (chief of Tondi) set up in his name the door-post in the temple.
56	On the left door-jamb in the <i>mahā-maṇḍapa</i> of the same temple.	Chōla	Kulōttuṅga-Chōlādēva	30th year	Tamil	Damaged at the end. Seems to record the provision made for the daily worship (<i>niyōsava</i>) to the god in the temple of Perumbalūr-Nayanar at Palūr <i>alias</i> Rajarajanallur in Tirukkanaip-pēr-kūrām by a certain Sūli-Kuttan <i>alias</i> Sundarapāṇḍyak-Kiṭkarai-Vēlaṅ of Naniyil in the same division.
57	On a beam in the ceiling of the same temple.	..	....	20+1+1st year ..	Do.	Fragment. Seems to register a gift of land, free of taxes as <i>dēvadāna</i> for offerings, etc., to the god of Perumbalur at Rajarajanallur. Mentions the measuring rod 'Sundara-Paṇḍyaṅ-kol' measuring 24 feet in length. Mentions the headman of Aṇḍukottai (?) in Kavaṇūr in Atampōr-kūrām.
58	On the door-jamb of the entrance into the Vighnēsvara shrine in same temple. Tanjore district, Mayavaram taluk.	Pāṇḍya	Tribhuvanaachakravartin dēva.	9th year ..	Do.	Built in at the end. Seems to record some gift to this shrine by the <i>kaikkōlas</i> of Madura for the merit of Araiyan Uyyavandan <i>alias</i> Poytiappuṇ-Chōlar of Kappalūr <i>alias</i> Ulagaṇḍasōla-nallūr in Muttupuk-kūrām.
59	On the north wall of the third <i>prākāra</i> of the Gōmuktisvara temple at Tiruvaduturai.	..	..	..	Do.	Stones lost at the beginning and end. Register a gift of 3 <i>vēḷi</i> of land as <i>arachaṇa bhoga</i> , free of taxes, for worship to the image of Tirukkadaivūr-Nayanar in the temple of the god Tillaivali-Isuram-Udaiyar at Tillaivalinallūr in Kurumbur-naḍu by the big assembly of Tirukkadaivūr.
60	On the same wall ..	Chōla	Tribhuvanaachakravartin Vikrama-Chōlādēva.	5th year, Makara, triṭiya, Monday, Aṇḍiṭam.	Do.	Engraved in continuation of the previous inscription. Registers a remission of taxes (<i>kāṇḍukōḷā-iyaiyil</i>) on certain lands belonging to the temple for 26½ <i>kāṇ</i> received by the assembly of Tirukkadaivūr in Rajanāyana-vaṇḍaṇ that met in the hall called 'Tiruchchirambala-Vēlaik-karaṇ-tirumandapa' in the temple of Kalakaladēvar.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
61	On the same wall	Chōla	Tribhuvanachakravartin Vikrama-Chōlādēva.	5th year, Kumbha, su. dvādasi, Thursday, Purnapūṣam.	Tamil	Engraved in continuation of the previous inscription. Incomplete and stones lost. Gives a list of some more lands for which remission was granted by the same assembly in favour of both the temples.
62	On the west wall of the same <i>prākāra</i> .	Do.	Parakeśarivarman <i>alias</i> Tribhuvanachakravartin Vikrama-Chōlādēva.	4th year, Vriśhika, su. daśami, Monday, Revati.	Do.	Begins with the introduction <i>முதலில் மிகைத்து</i> , etc. Registers a sale of 9 <i>mā</i> of land by Karuṇākaraṇ of Śēndiram, a member of the <i>Aṅganam</i> of Virudarāja-bhayaṅkarachaturvedimaṅgalam in Maṇṇi-nādu a subdivision of Virudarājabhayaṅkara-vaṇaṇādu, to Suttamallan-Mudikondār <i>alias</i> Vanaḱovariyar, residing at Vāḷaiyūr <i>alias</i> Sanbai on the northern bank of the river Pennai, in Vāṇagaypādi <i>alias</i> Rajē-drasōle-vaṇaṇādu.
63	On the same wall	Do.	do.	Do.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of land by Iḷaiya Sri-Vasudeva-Eḷaṭṭaṇ of Kuṇḍūr, another member of the assembly to the same individual.
64	Do.	Do.	do.	Do.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of land to the same person by Kiraṇji Pamoḍira Tirunambi-Sasaraṇ, another member of the same assembly.
65	Do.	Do.	do.	Do.	Do.	Engraved in continuation of the previous inscription. Unfinished. Registers a similar sale of land to the same person by Sirama-Sahasaraṇ of Naḍaḍūr, another member of the assembly.
66	Do.	Do.	do.	4th year	Do.	Damaged. Begins with the introduction <i>முதலில் மிகைத்து</i> , etc. Seems to record a remission of taxes by the assembly (name lost) for 304 <i>kāṣu</i> received by them from the temple of Tiruvāḍuturai-Uḍaiyar.
67	Do.	Do.	....	Lost	Do.	Fragment. Has a portion of the introduction commencing with the words <i>முதலில் மிகைத்து</i> of Vikrama-Chōla. Seems to record the purchase of a land (by the temple?) out of the money endowed by a certain Dēvaṇ-fāṇēhanēdīvaṇaṇ the headman of Maṭṭūr for the daily feeding of the <i>aṇḍār</i> of the Pañchanadīvaṇaṇ- <i>maḷam</i> situated in the street adjoining the temple. Refers to a land granted for the maintenance of a <i>nāḷaka-sāṭai</i> of the temple.
68	On the south wall of the same <i>prākāra</i> .	Do.	[Vikrama-Chōlādēva	 Karkaṭaka, ba. Saturday, Avittam, pratipad.	Do.	Stones lost in the beginning. Records the remission of taxes (<i>kāṣukōḷa-iraiyiti</i>) by the assembly, on a land granted to the temple after purchase, by a merchant of the place who was a native of Śiruvāṇḍūr.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
69	On the same wall	Chola ..	Parakesarivarma <i>alias</i> Tribhuvana-chakravartin Vikrama-Choladeva.	3rd year, Mesha, shashti, Saturday, Tiruvadirai.	Tamil	Built in at the end. Begins with the introduction of <i>kaśukollā-iraiyil</i> for a lump sum of 100 <i>kaśu</i> received by them on 2 <i>vēli</i> of land given after purchase by a certain Pavalakkunru-Periyal, a woman waiting on queen Mukkokkillaṇḍiḷai to the temple of Maṅgaśāyama-udaiya-Mahadeva at Kulottungaśolanallūr, a <i>virabhōga</i> village of the <i>kaikkōlas</i> of Gaṅgaikondaśōlapuram, by the assembly that met in the temple of Tiruvaisudaiya-Mahadeva at Salukkiḷukalānallūr, a hamlet of Ulagayyakondaśōlach-chaturvēdimangalam, a <i>brahmadeya</i> in Mērkā-naḍu, a division of Virudarājabhayaṅkara-vaḷa-naḍu.
70	Do.	Do. ..	Tribhuvana-chakravartin Ra[ra]ja[ra]-deva.	4th year, Kumbha, su. Wednesday; Aṇi-sham.	Do.	Built in below the 6th line and portion lost at the right end. Mentions the god and his consort Tirukkamakōttam-udaiya-Periyanaachechiyar. Seems to record the transfer of a land belonging to the temple of Vikrama-Chōḷēśvara to that of Tirumaligai. Su-brahmanya-Piḷḷaiyar situated in the street Vikramaśōlar-tiruvīdi at Tiruvavaduturai.
71	Do.	Do. ..	Parakesarivarma <i>alias</i> Tribhuvana-chakravartin Vikrama-Choladeva.	3rd year Makara, su. prathama, Friday, Aṇiṭṭam.	Do.	Begins with the introduction of <i>kaśukollā-iraiyil</i> for 716 <i>kaśu</i> on about 13 <i>vēli</i> of land set apart after purchase for feeding brahmins, <i>tapasvins</i> and the destitute in the feeding house called 'Peruntiruvatti' founded by the senapati Saṅkaran Ambalan-kōyilkōṇḍān <i>alias</i> Anantapalar of Iṅgarāṅkiḍi in Peravūr-naḍu in the same vaḷanaḍu, by the assembly of Ulagayyakondaśōlach-chaturvēdimangalam that met in the Saṅkaradevaṇ-tirumēḍḍapa situated in front of the temple of the god Tiruvavaduturai-Uḍaiyar in Irāmūr-naḍu, a division of Uyyakkondar-vaḷanaḍu.
72	Do.	Do. ..	 Tribhuvana-chakravartin Kulottunga-Choladeva.	[27th year, Kanni, dasami, Monday, Pusam.	Do.	Begins with the introduction of <i>kaśukollā-iraiyil</i> , etc. Incomplete, being built in below the 13th line. Mentions the village Kulottungaśōlanallūr granted as <i>virabhōga</i> to the <i>Agamādī-Kaikkōlas</i> of the <i>Sirudānam</i> who were natives (?) of Mēl[ai]ṭa-naḍu in Virudarājabhayaṅkara-vaḷanaḍu.
73	On the north wall of the central shrine in the Agastyaśvara temple at Anangur.	..	Tribhuvana-chakravartin Kōṇṇimēṇ-koṇḍān.	34th year and 186th day.	Do.	Seems to register the royal assignment of certain tax-free lands at Vellaivinaiyakamaṅgalam a <i>devadāna</i> village of the temple of Irukkerrāḷi-Mahadeva at Anangur in Jayaṅkondaśōla-vaḷanaḍu as <i>gārya</i> to the villagers of Tiruveḷundūr and Araiśūr for digging irrigation channels from the Kaveri. The royal secretary Rajanārayana-Muvēndaveḷāṇ figures as one of the signatories.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
74	On the north and west walls of the same shrine.	Chōla	Parakēsarivarman Vikrama-Chōlādēva ..	10th year, Rishabha, ekadāśī, Thursday [Uttirādam].	Tamil	Begins with the introduction of a remission of taxes for 30 <i>kāṣṭha</i> received as <i>irakkaval</i> by the big assembly of Anāṅgur, a <i>brahmadēya</i> in Tiruvālundur-nādu, in Jayankondēsōla-valanādu, that met in the temple of Tirunārayana-Pūriyattāyar, on half a <i>vēli</i> of land which had been sold by it to the temple of Tiruvagastēsvaram-Udaiyār.
75	On the west wall of the same shrine	..	....	....	Do.	Gives a list and extent of the <i>dēvadāna</i> lands belonging to the temple of Tiruvagattisvaram-Udaiyār at Tiruvānāṅgur, a <i>brahmadēya</i> in Tiruvālundur-nādu, in Rājānarayana-valanādu, including the land at Parāṅgudi granted by Sembiyānmadēvip-Pirattiyār, the mother of Uttama-Chōla, who constructed this stone temple for the god. Registers the royal order at the request of Villavāryān in the assembly of Jagadekavirach-chaṭtūredimāngalam in Virudarājabhayankara-valanādu, a village adjacent to Anāṅgur, remitting the taxes in paddy on a <i>vēli</i> of <i>dēvadāna</i> land belonging to the shrine of Vellai-Vinagūchuran-Udaiyār in the temple. Rājendrasāṅga-Mavendarejan, the royal secretary, figures as one of the signatories.
76	On the west and south walls of the same shrine.	..	Tribhuvanachakravartin Kōnerimmaikondan.	6 + 1st year and 187th day.	Do.	Damaged in the middle. Records a gift of gold for burning a lamp in the temple at Tiruvānāṅgur, a <i>brahmadēya</i> in Teraṅlundur-nādu by a certain Srikandan (Srikantha) alias Uttama-Chettī, a merchant of the village. Records a gift of 10 sheep for burning a perpetual lamp in the temple by a resident of Peṭaikudi, a <i>brahmadēya</i> in Amara-nādu.
77	On the south wall of the same shrine.	Chōla	Rajakēsarivarman, 'who destroyed the ships at Sālai'.	13th year	Do.	Middle portion of the first line built in. Seems to record the sale to the temple, of the right of collecting taxes on about 11 <i>vēli</i> of land which had been leased to certain residents of the <i>tirumōlāvēlāgam</i> of the temple of Tiruvānāṅgur-Udaiyār at Vikramaśōlan-Aṭṭar since they had been in default in the payment of dues on this land.
78	On the same wall ..	Do.	Parakēsarivarman ..	10th "	Do.	Built in the middle. Records the confirmation of the royal order mentioned in No. 81 below at the request of Kōṅgarayan granting about 15 <i>vēli</i> of land at Suttavallich-chaṭtūredimāngalam, including the 8½ <i>vēli</i> presented by himself as <i>tirumōlāvēlākkāṇi</i> to the god.
79	On the south wall of the central shrine in Vāṭaranyēsvara temple at Tiruvalangadu.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	Built in	Do.	Built in the middle. Begins with the introduction of a grant of land.
80	On the west and south walls of the same shrine.	..	Tribhuvanachakravartin Kōnerimmaikondan.	Do.	Do.	Built in the middle. Begins with the introduction of a grant of land.
81	On the south, east and north walls of the same shrine.	Chōla	Parakēsarivarman alias Tribhuvanachakravartin Kulōttuṅga-Chōlādēva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	15th year and 221st day.	Do.	Built in the middle. Begins with the introduction of a grant of land.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
82	On the same walls	..	Tribhuvanachakravartin Kondāṇ.	....	Tamil ..	Registers the royal order confirming, at the instance of Kōṅgarāyaṇ, the grant of land as <i>tirunāmatukkāṇi</i> for a flower-garden to the temple made in the 11th year of Kulōttunga-Chōlādēva 'who remitted the tolls'. The royal secretary Rājanārāyaṇa-Muvēndavēlaṇ appears as one of the signatories.
83	Do.	..	Do. do.	....	Do. ..	Records the restoration, after due enquiries by the officers V ānadarājan, Nulambādarājan and others, to the temple at Tiruvālaṅgaḍu in Vikīramasōlaṇ-Allūr, in Jayāṇ-kondaśōla-vaiaṇaḍu, of a portion of the <i>tirunāmatukkāṇi</i> land, belonging to the temple, which had however been wrongly claimed as the garden-land belonging to the god at Tiruvavāḍuturai. Mentions Kōṅgarāyaṇ as the person through whom the matter was taken to the notice of the king.
84	On the east and north walls of the same shrine.	..	Do. do.	21st year and 160th day.	Do. ..	Records the permission granted to the temple of Tiruvālaṅgaḍu-Uḍaiyar to utilise the yield of the trees planted in a specified land adjacent to the temple garden for providing oil for lamps (to be burnt in the temple). The royal secretary mentioned in No. 82 above figures as a signatory.
85	On the south wall of the <i>maṇḍapa</i> in front of the same shrine.	Chōla ..	Tribhuvanachakravartin Chōlādēva, 'who was pleased to take Madura, Karuvūr and the crowned head of the Pāṇḍya'.	26th year	Do. ..	Ends of lines built in. Registers a grant of land by purchase for burning lamps during the services before the image of Viśvēśvarādēva set up by Mōṇai-Āṇḍar <i>aiiaṣ</i> Rājarāja-Taḷjaṇaṭṭu-Muvēndavēlaṇ in the temple of Tiruvālaṅgaḍu-Uḍaiyar.
86	On the same wall .. ..	..	....	16th "	Do. ..	Registers the order of Kalappalārāyan granting about 94 <i>vēli</i> of land as tax-free <i>tirunāmatukkāṇi</i> to the temple of Tiruvālaṅgaḍu-Uḍaiyar, as compensation for 10½ <i>vēli</i> of the temple lands acquired by the king in the villages Suttavali-chaturvēdimaṅgalaṁ and Kāvapur <i>aiiaṣ</i> Janaparipalepuram, for founding a Brāhmaṇa <i>agrādāra</i> called Irunarabun-uyyaperumal-chaturvēdimaṅgalaṁ.
87	On the north wall of the same <i>maṇḍapa</i> .	..	Tribhuvanachakravartin Kondāṇ.	[35]th year and 50th day.	Do. ..	Built in at the beginning. Registers the royal order at the request of Vayirādarāyaṇ to engrave on the temple walls the title deed for 27 <i>vēli</i> of land granted as <i>tirunāmatukkāṇi</i> to the god.
88	On the same wall	..	Do. do.	[35]th year and 290th day.	Do. ..	Registers a similar royal order at the request of Vayirādarāyaṇ to engrave on the temple walls the extent of the lands enjoyed tax-free as <i>urkūl-iṭṭaiṭṭi</i> by the god in accordance with the decision of both the assemblies of the village, viz., <i>maḥasāṭṭai</i> and <i>ur</i> . Rājanārāyaṇa-Muvēndavēlaṇ figures as one of the signatories.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
89	On the same wall	Chola	Tribhuvanachakravartin Tribhuvanaviradeva, 'who having been pleased to take Madura, Ilam, Karuvur and the crowned head of the Pandya was pleased to perform the anointment of heroes and the anointment of victors.'	86th year	Tamil	Engraved in continuation of the previous inscription. Registers tax-free gifts, by the residents of Mudikonda-śola-chaturvedinangalam in Jayankondaśola-valanadu, of lands as <i>urkil-iraiyili</i> in [A]mbapurattir <i>aiias</i> Nakki-sura-chaturvedinangalam in Uyyakkondar valanadu and Pappakudi in Geyanapikka-valanadu to the temple at Vikiramasolañ-Alḷur.
90	On the east wall of the verandah round the central shrine of the same temple.	Do.	do.	30th "	Do.	Registers a gift by purchase of 36 persons as labourers (<i>madā-adimai</i>) to the temple of Tiruvaleṅgaḍu-Uḍaiyar by Vayiradarayar, the headman of Alḷur.
91	On the same wall	Do.	Tribhuvanachakravartin Kulōtunga-Chōladēva, 'who was pleased to take Madura, Ilam, Karuvur and the crowned head of the Pandya.'	20th "	Do.	Registers another gift by purchase of three persons by the same headman to the temple for service as <i>madā-adimai</i> .
92	On the east and south walls of the same verandah.	Do.	do.	24th year, Rishabha, ba. saptami, Wednesday, Sa-dayam.	Do.	Stones misplaced. Registers a declaration by the trustees of the temple of Tiruvaleṅgaḍu-Uḍaiyars as its property at Vikiramasolañ-Alḷur in Pēravur-nadu a subdivision of Uyyakkondar-valanadu, of 14 <i>vēḷis</i> and odd of land made up of plots presented to the temple by a brahman resident of Madirakondaśola-chaturvedinangalam in Nallār-nadu, a subdivision of Virudarājabhayankara-valanadu and those purchased by them as <i>tiruvāmatukkāni</i> with the money realized by the sale of certain temple jewels.
93	On the west wall of the second <i>prākāra</i> of the same temple.	Do.	Tribhuvanachakravartin Ra[ja*]ra[ja*]-deva.	10th year, Kannī, ba. saptami, Friday, Rōhini.	Do.	Registers a remission of taxes due on 86 <i>kūḷi</i> of land belonging to Vannaramadeva-Andān-mādam by the trustees of the temple of Tiruvaleṅgaḍu-Uḍaiyar at the instance of Pillai Avantiyirayar.
94	On the same wall .. ..	..	....	30th year, and 144th day.	Do.	Stones lost in the middle. Seems to register the royal order permitting the temple authorities to punish and bring back to service those persons who had been presented to the temple by Vayiradarayar and his wife and those who had been purchased by the temple itself, since these had absconded from their work.
95	Do.	..	Tribhuvanachakravartin Kōnerinmel-kopḍaṇ.	..	Do.	Damaged in the middle. Records the royal order according to permission to engrave on the temple walls the gift of lands made to the servants purchased for the temple for service by Vayiradaraya*ḷayan of Alḷur.
96	On the north wall of the same <i>prākāra</i> .	Chola	Rajakesarivarman <i>alias</i> Tribhuvanachakravartin Ra[ja*]ra[ja*]deva.	12th year, Dhanus, śu. śkadasi, Monday, Karttikai.	Do.	Beginning of the introduction lost. Registers a sale of 119 <i>kūḷi</i> of house site for 1904 <i>kāṇu</i> to Andār Vidiṭṭāṅkaḷ-Perumāl, one of the <i>maṭṭhādhigatis</i> of Vannaramadeva-Andār-mādam by the trustees of the temple of Tiruvaleṅgaḍu-Uḍaiyar.
97	In the <i>gōpura</i> of the same temple.	..	....	..	Do.	Gives the length of the measuring rod <i>Uḷaḷalandāṇ</i> as compared with that mentioned in the inscriptions of the temple of Rajarajēsvaram-Uḍaiyar at Tanjavur.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
98	In the same <i>gōpura</i> (outside)	..	....	..	Tamil	The inscription is engraved by the side of a standing figure with hands joined against the chest in a worshipping posture. States that it is Vagiśar, the headman of Mañalūr.
99	On the south wall of the central shrine in the Uktavēśvara temple at <i>Kuttalam</i> .	Chōla	Parakeśarivarman <i>alias</i> [Rajendra]-Chōla-dēva.	23rd year	Do.	Built in at the beginning. Commences with the introduction <i>செய்யுந்</i> etc. Registers a gift of land for feeding Sivayōgins at the mid-day service in the temple of Tirukkaraḷi-ndaiya-Mahadeva by Sivadhannanśe- [kharan] Paramātman of Virasolaḷar in Tirukkalamahadeva in Rajendrasōla-valanadu for the prosperity of the king's arms. The donor made a further grant of 12 <i>kāṣu</i> towards the annual payment of taxes on the land.
100	On the south and east walls of the same shrine.	Do.	Parakeśarivarman Kōnerinmaikondaṇ	12th "	Do.	Registers a royal gift of the village Kavinallūr, free of taxes, as <i>dēvadāna</i> with the boundaries clearly marked in detail, to the temple of Tirukkaraḷi-Mahadeva through the assembly of Tiruvālundūr-nadu. Portion of the village had been confiscated as <i>vellāṇ-vaḡai</i> from a certain Nagaṇ Aditta-Piḍaran for a certain crime (not specified) committed by him and the rest had been acquired by purchase or exchange from several individuals.
101	On the south, east and north walls of the same shrine.	Do.	Parakeśarivarman <i>alias</i> Rajendradeva	5th year and 35th day.	Do.	Damaged. Begins with the introduction <i>செய்யுந்</i> etc. Seems to register a gift of land, free of all taxes, made in the 3rd year of the king for conducting certain festivals in the temple of Sōṇṇavaraiyūm-Mahadeva at Viṅgumirttirturuttī in Tiruvālundūr-nadu on the king's birthday, and of the taxes due from certain villages amounting to 80 <i>kāṣu</i> a year for the festival in the asterism Tiruvādirai in the month of Margaḷi in the temple.
102	On the same walls of the same shrine.	Do.	Do	[9]th year	Do.	Begins with the introduction <i>செய்யுந்</i> etc. Registers an agreement by a number of brahmins of Tiruvālundūr, a <i>brahmadēya</i> in Tiruvālundūr-nadu to feed the <i>Sivabrahmanas</i> during the midday service of the god Sōṇṇavaraiyār, with the interest on 25 <i>kāṣu</i> received by them from Venkaḍaṇ Aḍavallaṇ, a merchant of Gaṅgaikōṇḍasōlaḷapuram, who made this endowment for the prosperity of the king's arms.
103	On the east and north walls of the same shrine.	Do.	Rajakeśarivarman	7th "	Do.	Damaged at the beginning. States that the temple was constructed by Sembiyāṇi-Mahadeviyār, the mother of Uttama-Chōla, and registers the provision made by her by gifts of lands for offerings, worship music and other expenses, and for reciting the Sāma, Taittiriya and Chāndoga Sāmaveda in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
104	On the north wall of the same shrine.	Chola	Parakesarivarman <i>alias</i> Rajendra-Chola-deva.	4th year ..	Tamil	Built in at the end. Registers a sale of 8 <i>mā</i> of land made tax-free to the temple of Tirukkaraḷi-Mahadeva at Viṅgunirtirutturutti by the assembly of Villavāḷi-Madevich-chaturvedimaigalam, a <i>brahmadēya</i> in Tiruvalundur-naḍu, a division of Uyyakkondar-valaṇadu, on payment of 48 <i>kāṣu</i> .
105	On the same wall	Do.	Rajaraja-Rajakesarivarman	17th ..	Do.	Begins with the introduction of <i>gopura</i> etc. Records a gift of 90 sheep for burning a perpetual lamp before the image of Perpalagat-Viṭṭakar in the temple of Sonnavaravar at Viṅgunirtirutturutti, a <i>dēvadāna</i> in Tiruvalundur-naḍu by Mana-Pallavarayan of Valugur.
106	Do.	Do.	Do.	16th ..	Do.	Begins with the same introduction. Registers a gift of 360 <i>kāṣu</i> of gold by Viranaḷarajan Kuṭṭattali, a <i>valaṅgai Vēlaṅkkaṇ</i> residing at Kavinallur, a <i>brahmadēya</i> in Tiruvalundur-naḍu for conducting the midnight worship of the god Sonnavaravar from the interest on the amount which was invested with Eduttaiḷadam—Seyyapadam <i>alias</i> Tirutturutti-Piobohan attached to the temple.
107	On a slab near the tank in the same temple.	..	....	Saka 115152, Śukla, ...su. 12, Friday.	Do.	States that the outer (?) and the inner compound walls of the goddess' shrine, the <i>gopura</i> and the street leading to the Kaveri, called Chidambara—Dikshitapuram, were the gifts of Pippali Chidambara—Dikshitaṇ.
108	On the north wall of the central shrine in the Manavalēśvara temple at Tiruvilakkuḍi.	Chola	Parakesarivarman <i>alias</i> Rajendradeva	4th year ..	Do.	Registers an agreement made by the <i>Sirāṭṭāḍṇaṇas</i> of Tiruvelvikkuḍi in Gaḷḷiḷgaikoḷḷi (dasola-chaturvedimaigalam in Kurukkal-naḍu, a sub-division of Rajadhiraja-valaṇadu, to provide offerings to the god Tiruvuru-Nambiyar set up in the temple by Kuvāṇḍan Adavaḷai-Bhaṭṭar, a member of the <i>āṇḍiṇḍam</i> of the village, for the interest on 30 <i>kāṣu</i> received by them from the latter. Records also another agreement made by the same persons in the 27th year (of the king's predecessor) to provide offerings for the midnight service to the stone image of Keṭṭrapaladeva from the interest on 60 <i>kāṣu</i> of paddy received by them from Govinda-Kramavittan of Kuṇḍur.
109	On the same wall .. ..	..	....	..	Do.	States that this stone was the gift of Amarniti-Nakkaṇ of Anniyūr, the headman of Kokkaiyūr.
110	Do. .. ..	..	....	..	Do.	States that this Durgā (image) was the gift of [Alaṇḷ]-Bala-devaṇ <i>alias</i> Fattirasekharar-Pallavarayan of Nekuppai in Tiruvalundur-naḍu. The inscription is engraved near the niche intended for this goddess, but the image is now missing.
111	Do.	Chola	Rajakesarivarman	15th year ..	Do.	Records a gift of 96 sheep for burning a perpetual lamp to the god Tiruvelvikkuḍi-Alvar, on behalf of Velinakkāṇ, a merchant of Tiruvelvikkuḍi in Kurukkal-naḍu on the northern bank, by his two sons.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
112	On the same wall ..	Chola ..	Parakesarivarman ..	12th year, Kumbha, Monday, Tiruvonam.	Tamil ..	Registers a remission of taxes by the assembly of Vidālvīdugūdevich-ohaturvedimangalam, a <i>brahmadēya</i> in Vada-karai Kurukkal-nādu on the lands purchased for burning a perpetual lamp before the god and for bringing water from the Kaveri for the sacred bath of the deity, by a certain Ayyan Marasingan <i>alias</i> Virasōkhara Muvendavejan of Guṇamalappādi in Nallagūr-nādu.
113	Do. ..	Do. ..	Do. ..	14th year ..	Do. ..	Records a gift of a silver vessel weighing 30 <i>ṭakkēṣu</i> by the same person to offer water to the god during worship.
114	Do. ..	Do. ..	Do. ..	4th „ ..	Do. ..	Records another gift by the same person of a silver vessel weighing 400 <i>kalāṅṅe</i> for holding offerings to the god.
115	Do. ..	Do. ..	Parakesarivarman <i>alias</i> Rajadradeva ..	7th „ ..	Do. ..	Registers an agreement made by the <i>Siadrālmānas</i> to provide offerings to the god Liṅgapurāṇadeva every midday, with the interest on 17 <i>kāsu</i> received by them from a certain lady residing in the village.
116	Do. ..	Do. ..	Rajakesarivarman ..	3rd „ ..	Do. ..	Records a gift of land by the assembly of Murugavēlman-galam, a <i>brahmadēya</i> in Kurukkal-nādu on the northern bank (of the river) for the maintenance of three musicians sounding the <i>kaḷam</i> and beating the gong during the <i>śrībhā</i> offerings to Maṅgala-Nakkar in the temple of Mahadevar.
117	Do. ..	Do. ..	Do. ..	4th „ ..	Do. ..	Registers a gift of land made tax-free by the assembly, by Paradayan Vēṅṇaḍayan of Muruguvēl-maṅgalam, for offerings to the deity in the Nadavil-śrīkōyil (temple) in the same village.
118	Do. ..	Do. ..	Rajakesarivarman <i>alias</i> Kulottuṅga-Chōḷadeva.	10th „ ..	Do. ..	Begins with the introduction <i>உதாரணம்</i> etc. Registers an agreement made to a certain lady of Sembiyan-Kaṇḍiyūr by four <i>Siadrālmānas</i> of the temple of Tīruvēlvikkūdi-Mabadeva at Gaṅgaikondaṣōḷa-ohaturvedimangalam in Kurukkal-nādu, a sub-division of Virudarajaboyarkara-valanādu to burn a twilight lamp before the consort of the god Maṇavāla-Nambi.
119	On the north and west bases of the same shrine.	Do. ..	Rajakesarivarman <i>alias</i> Rajadhirajadeva	33rd „ ..	Do. ..	Stones peeled away at the right end. Begins with the introduction <i>தொகுத்தல்</i> , etc. Records a remission of taxes on certain specified lands belonging to the temple for a lump sum received by it by the big assembly of Gaṅgaikondaṣōḷa-ohaturvedimangalam in Kurukkal-nādu, a sub-division of Rajendrasīṅga-valanādu

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
120	On the north, west and south walls of the same shrine.	Chōla	Parakeśarivarman <i>alias</i> Rājendra-Chōlādēva.	6th year	Tamil	Begins with the introduction of the tax-free lands etc. Gives a detailed description of the tax-free lands endowed for flower-gardens and for the maintenance of the <i>śrīvali</i> to the god Tiruvendupādi-Mahadēva, in Kadalangudi, also known as Videvīdugudevich-chaturvedimangalam, a <i>brahmadēya</i> in Kurukkal-nādu, a sub-division of Rājendra-Rājārajakēśarivarman <i>alias</i> Rājārajadēva by the residents of Kadalangudi, Idaiyaru and Pāndir in the same nādu, of Alangudi in Nallārūr-nādu and of Kūdalar in Pēravūr-nādu, a division of Uyyakkondar-vaṇaṇaḍu. Also records a gift by his queen Arumoli[deviyar] made in the 2nd year of Rājendra-Chōlādēva of 50 cows of which only 26 remained in the 5th year. Registers a gift of land after purchasing it tax-free from the assembly of Videvīdugu-chaturvedimangalam, a <i>brahmadēya</i> in Nallārūr-nādu on the north side (of the river) by a certain Nānādēsiya Eduttapāda Muttasētti for burning a perpetual lamp before the Kuttaperumal (Natarāja) at Tiruvēlvikṛtudi in Videvīdugu-chaturvedimangalam, a <i>brahmadēya</i> in Kurukkal-nādu on the other bank of the river. States that the stone-post was the gift of Malla-Nāṅgai, wife of Vīraṇanap-Pallavaraiyar.
121	On the west wall of the same shrine.	Do.	Parakeśarivarman	Do.	Do.	
122	On the same wall	..	....	..	Do.	
123	On the bases of the west and south walls of the same shrine.	Chōla	Parakeśarivarman <i>alias</i> Adhirājendra-dēva.	2nd year	Do.	Damaged in the middle. Begins with the introduction of the remission of taxes on 4 <i>mā</i> of land by the assembly (name lost) in favour of the god Tirukkaryāli-Mahadēva at Tiruvēlvikṛdi in Gaṅgaikondaśōla-chaturvedimangalam in Nallārūr-nādu, a sub-division of Rājādhirāja-vaṇaṇaḍu for 7 <i>kāṣu</i> received by them from the temple treasury. Records a gift of 36 sheep for burning a perpetual lamp before the god Tiruvēlvikṛdi-Udaiyar by Korraṇ Kūttan <i>alias</i> Sēmbiyan Arkkattu-Vēlan, the headman of Arkkādu in Arkkāttuk-kūṇam. Incomplete. Mentions a gift of 2 <i>kāṣu</i> to the temple by Paṇaiyan Kōdandan, one of the Kaṅkōlas who held the <i>iṭaiyavāḷi</i> (sword?). States that this stone was the gift of a certain Śanidaṇ Vēlan Sōlai. A letter lost at the beginning of each line. States that the structure up to the <i>kāl-paṇai</i> and 14 stones in the <i>iṭaiy-paṇai</i> of the temple were constructed by a certain Tiruvaiyaṭṭu-yōgi of Nallar.
124	On the south wall of the same shrine.	Do.	Parakeśarivarman	4th "	Do.	
125	On the same wall	Do.	Parakeśarivarman Uttama-Chōla	Do.	Do.	
126	Do.	Do.	....	..	Do.	
127	Do.	Do.	....	..	Do.	

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
128	On the same wall	..	....	6th year	Tamil	Records the gift of a silver pitcher (<i>kalāṣam</i>) weighing 142 <i>kalāṣu</i> to the temple of Tiruvēlvikkudi-Āṭṭar by queen Pirātakan-Mādevadigalar <i>alias</i> Sembayan-Mahadeviyār.
129	Do.	..	....	..	Do.	The inscription is engraved by the side of the Dakṣiṇāmurti image. States that the image was the gift of a certain Kada[ra]joh-chingam, a servant of the Valaṅgiyār community.
130	Do.	..	....	..	Do.	Incomplete. Records a gift of land to Tiruvēlvikkudi-Bhātār by one Guṇasālan Vēṅgaḍavan, a merchant residing in Virasolap-perunteruvu.
131	Do.	Chōla	[Parakēsarivarman]	..	Do.	States that a fourth portion of the temple was raised by the members of the Valaṅgiyār and the Tīgai-Āyrat-taiṇṇṇṇar communities and the rest of it by a certain Tiruvēlvikkudi-Nambi <i>alias</i> Tiruvaivāru-yōgiyār and his son Śrīka[ra]ja Tirukkarai-p-Pichchan.
132	Do.	Do.	Rājakēsarivarman	..	Do.	Ends of lines damaged. Records a gift of 96 sheep for burning a perpetual lamp before the god by a resident of Kadalāṅḍi.
133	Do.	Do.	Do.	..	Do.	Built in at the end and damaged. Seems to record a gift of money to the temple by a merchant of Ambar in Ambar-nāḍu (for sounding the gong).
134	Do.	Do.	Po.	16th year	Do.	Ends of lines built in. Seems to record the receipt of 16 <i>kalāṣu</i> of gold from Tiruvaḍi Irāyeri, a maid servant of the queen in return for a certain temple land pledged to her by the temple authorities.
135	Do.	Do.	Parakēsarivarman	7th "	Do.	Damaged at the end. Registers a sale of land to the revenue officers (<i>śaravari-tiṇakkalattār</i>) by the assembly of Viḍelviḍuguchaturvedimangalam, for 50 <i>kaṣu</i> received by them from a certain member of the 'Karikala-śōlat-teriṇja-Kaikkolār.'
136	Do.	Do.	Do.	2nd year, Mesha, Sunday, Tiruvō-nam.	Do.	Ends of lines built in. Records a remission of taxes on a land belonging to the temple by purchase, by the assembly of Viḍelviḍugudevich-chaturvedimangalam, for 50 <i>kaṣu</i> received by them from a certain member of the 'Karikala-śōlat-teriṇja-Kaikkolār.'
137	Do.	Do.	Parakēsarivarman [Rājendradēva]	..	Do.	Damaged. Commences with the short introduction of the king beginning with the words <i>இருட்டு எழுந்த மனா</i> . Records an agreement by the <i>Sivabrāhmaṇas</i> of the temple to provide offerings to the goddess in return for the land received by them, free of taxes, at Bhulokamanikka-chaturvedimangalam in the same naḍu from Tiruvaḍi [Irā*]yeri, evidently the lady mentioned in No. 134 above.
138	Do.	..	....	..	Do.	States that this stone was the gift of a certain Pēttamōḷi Selvan.

C.--Stone inscriptions copied in 1926--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
139	On the same wall .. ..	..	....	..	Tamil	States that Kāchehuvan Kādan Geṭṭi <i>alias</i> Tiruvaiyaru-yōgi of Tirunallar in Nallur-nādu who founded the temple of Nāgarisvara at Kaijāru-nagaram, also built the <i>Vālagattaiy-pādai</i> of the temple at Turuvēlvikkudi and supplied stones for the construction of <i>vāḍip-paḍai</i> .
140	On the base of the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Chōla	[Rājendra-Chōladeva]	16th year	Do.	Stones misplaced and some lost. Begins with the introduction திருவள்ளூர் etc. Registers a sale of land as <i>sālābhāga</i> to the temple for feeding (devotees), by the assembly of Kadalanguḍi who received a lump sum towards the payment of the taxes on the land. They also agreed to maintain the feeding house on behalf of the temple and to supply red lilies to the god.
141	On the south wall of the same <i>maṇḍapa</i> .	Do.	Tribhuvanachakravartin Re[ja*]ra[ja*]-deva.	16+1st year, Mina, <i>su.</i> prathamā, Sunday, Rēvati.	Do.	Damaged and incomplete. Records the reconsecration of the images of Manavāḷa-Nambi, his consort and other deities in the temple by Śvētavanap[Perumanār] <i>alias</i> Tondaimanar who instituted a search for them and found out that they had been carried away and deposited in the temple of Tiruchebattinurram by the followers of the chief Vānakōvariyaṉ in troublous times in the 6th year of the king. He redeemed the images by payment of money and after consecration made provision for their offerings and worship.
142	On the same wall .. ..	..	....	..	Do.	States that the <i>maṇḍapa</i> was built by Maḍavan Tiruvarangadevaṉ <i>alias</i> Gaṅgaikondaśōḷa-Viśaiyapaḷaṇ of Kadalanguḍi.
143	Do	Chōla	Tribhuvanachakravartin Rājadhira- deva.	8th year	Do.	Incomplete. Records an agreement by the <i>Śivabrāhmaṇas</i> of the temple of Manavāḷa-Nambi at Tiruvēlvikkudi in Kurukkal-nādu, a subdivision of Virudarājahayaṅkara- valanādu, to burn a twilight lamp from the interest on the money received by them from a resident of Kadalanguḍi <i>alias</i> Gaṅgaikondaśōḷa-chaturvedimaṅgalam.
144	On the north wall of the Natarāja shrine in the same temple.	Do.	Rājakesarivarman <i>alias</i> Vikrama-Chōladeva.	4th year, Makara, <i>ba.</i> śashti, Sunday, Hasta.	Do.	Records a remission of taxes for a payment of 20 <i>kāṣu</i> received from the temple at Tiruvaduturai by the assembly of Puḷalōkamāṇikka-chaturvedimaṅgalam on a land purchased for the founding of a temple to Tiruk-kedara-liṅgam in the village by a certain Aḷagaviṭṭaṅkaṇ- Uyyavandan <i>alias</i> Jñānasivar of Pundi in Paravai-nādu a division of Rājaraḷa-valanādu, who was a <i>tupasin</i> attached to the temple.
145	On the same wall	Do.	Tribhuvanachakravartin Vikrama-Chōla- deva	Do.	Do.	Registers a sale of land, free of taxes, for 90 <i>kāṣu</i> by the same assembly to Jñānasivar mentioned above, who endowed it for worship and offerings to the god Tiruk-kedāram and for feeding the <i>Māṇēśvaras</i> visiting the temple on pilgrimage.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
146	On the same wall	Chōla	Parakēśarivarman <i>alias</i> Vikrama-Chōla-dēva.	5th year, Kanya, su. dasami, Wednesday, .. Tiruvōnam.	Tamil	Registers a similar sale of land free of taxes by the same assembly for 31 <i>kāzu</i> to the same donor who purchased it for offerings in the temple of Tirukkādam and for feeding the <i>Māhāseuras</i> coming for worship and for the maintenance of those reciting (?) the Vēdas and Śāstras in the temple.
147	On the south wall of the Viṅṇē-svara shrine in the same temple.	Do.	Parakēśarivarman	[1]4th year ..	Do.	Incomplete. Registers a sale of land by Śūkarapa-Piōcheṇ for 24½ <i>kalaiyū</i> to a lady named Baladevaṇ-ḷḷaṅgai Sōrai who placed it in his own charge for burning a perpetual lamp to the god Viṅṇēśvara in the temple.
148	Near the <i>dōvāṇḍālaka</i> image on the right side in the same temple.	..	....	..	Do.	Records that the three stones (of the wall) were each the gift of three members of the 'Gandārā-[di]jehcha-terijā-Kaikkōlar.'
149	Near the other <i>dōvāṇḍālaka</i> image, on the left side.	..	....	..	Do.	States that Kari Veppan <i>alias</i> Karikalakanna Mitta-Velaṇ of Aṇṇiyam in Teṇṅkai-nādu got the image of the Mahā kalan made (for the temple).
150	Near the same place .. ..	..	....	..	Do.	States that the door-post was made by Periyatiḷayan-Bhaṭṭaṇ Devaṇ, a writer of the <i>tiṇakkālam</i> (Revenue Department).
151	On the south wall of the kitchen in the same temple.	Chōla	Para[kēśan].....dēva	19th year ..	Do.	Beginning of lines built in. Commences with the introduction புலவன் புவனஞ், etc. Seems to record a gift of money and utensils to the god Periyadeva and his consort set up in the temple of [Maṇavaia]-Nambi.
152	On the base of the west wall of the central shrine in the Karachin-hēśvarasvāmi temple at Kachchanam, Tirutturai-pundi taluk, Tanjore district.	Vijayanagara	Viruppana-Uḍaiyar	Śaka 1307, Krōdhanā, Ādi, su...., Tiruvōnam.	Do.	Damaged. Registers a remission of taxes granted to the <i>chaturvēdikaṭas</i> on the lands in the village named after Muttarsar in Kachchinapattu, a division of Vaḍakal Vaṇḍalai Vēḷur-kūṇam in Kājendrasōla-vaṇaṇḍu.
153	On the north base of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Vira Bhupati-Uḍaiyar	Śaka 1342, Meshā, su. dasami, Friday, Utirām.	Do.	Registers a gift of a house-site and land to Siva[nda]perum[ai] <i>alias</i> Kōṅṇuḷaṇ Vēḷvēḷḷaṇ of Uttarangudi, a division of Vaipōḷuñcheri-kūṇam in Kājendrasōla-vaṇaṇḍu.
154	On the base of the east wall of the <i>maḥa-maṇḍapa</i> in front of the same shrine.	Chōla	Tribhuvanachakravartin Kājendra-Chōla-dēva.	29 + 1st year, Vriśchika, ba. navami, Sunday, Hasta.	Do.	Registers a gift of lands in different places by Ariyaṇ Hirumārkaṭkaḍaiyaṇ of Pāḷaikkurichchi in Maduraiya-vaṇaṇḍu, a subdivision of Chōla-Pāṇḍya-maṇḍalam in Pāṇḍya-nādu to the <i>dēvakāṇṇis</i> of the Tirukkachchinnam-ṇḍaiya-Nayanar temple for burning two perpetual lamps, for the early morning service and for offerings and worship daily and on festival days in the months of Mārgaḷi and Vāikāṣi.
155	On the base of the east and north walls of the same <i>maṇḍapa</i> .	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Pāṇḍyadeva.	10th year, Dhanus, su. Wednesday, Aśvati.	Do.	Registers a gift of land to the <i>dēvakāṇṇis</i> of the Tirukkachchinnam-ṇḍaiya-Nayanar temple by Kēśava-Bhaṭṭaṇ, son of Sōmadeva Bhaṭṭaṇ of Mādumbai in Sirukūḷur <i>alias</i> Mudimaṇḷambiraṇ-chaturvēdimangalam, an <i>agrādāra</i> in Vaṇḍalai-Vēḷur-kūṇam, for the celebration of the Vasanta festival in the month of Vāikāṣi.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
156	On the base of the south wall of the Kōṅgavanēśvarasvami shrine in the same temple.	Chōla	Tribhuvanachakravartin Rājārajadeva	..	Tamil	Registers an agreement given by three priests to burn a perpetual lamp in the temple for the amount of 50 <i>kāṣu</i> received by them from Arangan-Aṭṭondan, the headman of Peru.....
157	On the same base	Do.	Tribhuvanachakravartin Chōladeva.	6th year	Do.	Registers a gift of a sum of money by a certain lady Annadana-Nangan, from the interest on which a twilight lamp had to be burnt in the temple.
158	On the base of the south and east walls of the same shrine.	Do.	Tribhuvanachakravartin Vikrama-Chōladeva.	12th "	Do.	Gives a list of the lands belonging to the temple in different villages. Refers to the 40th year of Periyadevar Kulōttunga-Chōladeva.
159	On the base of the south, east and north walls of the same shrine.	Do.	Tribhuvanachakravartin Rājādhirajadeva (II).	 Kannī, ba. dvādaśī, Sunday, Makha.	Do.	Stones out of order. Begins with the introduction <i>சுலோகம்</i> , etc. Registers an agreement by the <i>Śivabrāhmaṇas</i> of the temple to burn a perpetual lamp before the god at Tirukkaṇṇai in Arvalak-kurram, a division of Rājendrasōla-valarādu, for the 100 <i>kāṣu</i> received by them from a certain individual.
160	On the base of the north wall of the same shrine.	Do.	Tribhuvanachakravartin Chōladeva.	4th year	Do.	Registers another agreement by the <i>Śivabrāhmaṇas</i> to burn a perpetual lamp before the god, by turns, for the 100 <i>kāṣu</i> received by them from the accountant of the temple.
161	On the same base	Do.	Do.	Do.	Do.	Ends of lines 1-4 are lost. Registers a similar agreement to burn a lamp for the amount received from Tillaiyakan-Aṭṭaiyan of Ariyalur.
162	Do.	Do.	Tribhuvanachakravartin Viradeva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr, and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors'.	40th year, Mithuṇa, su. Wednesday, Hasta.	Do.	Another agreement by the <i>Śivabrāhmaṇas</i> to burn a lamp before the god for 2,200 <i>kāṣu</i> received by them from a resident of Kaṇṇebanam named Nilappādi-Uḍaiyan. Avaiyampukkaṇ Sivandavanapperumai.
163	On the north wall of the central shrine in the Pannagabharanēśvarasvami temple at Pannateru, same taluk and district.	Do.	Tribhuvanachakravartin Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	18th year	Do.	Another agreement by the <i>Śivabrāhmaṇas</i> to burn a perpetual lamp for 400 <i>kāṣu</i> received by them, from an oil-monger named Vima-Nāyaka of Selkal.
164	On the south wall of the same shrine.	Do.	Tribhuvanachakravartin Chōladeva, 'who was pleased to take Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya'.	25th "	Do.	Another agreement by the <i>Śivabrāhmaṇas</i> of the temple of god Pannagabharanadeva to burn a lamp in the temple from the interest on 1,300 <i>kāṣu</i> received by them from Tiruvēṇḍadayadevan <i>aiyās</i> Gangaikonda-Vēlar of Tiruvañchiyam in Kulōttungaśōla-valarādu.
165	On the west wall of the central shrine in the Svarnasthapanēśvarasvami temple at Sittambur, same taluk and district.	..	....	..	Do.	Much damaged. Seems to register the agreement made by the <i>Śivabrāhmaṇas</i> to provide for the daily expenses and to burn a twilight lamp in the temple for the interest on 150 <i>kāṣu</i> received by them from certain persons.
166	On the same wall	Chōla	Tribhuvanachakravartin Chōladeva, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	14th year	Do.	Damaged at the end. Seems to register a gift of money for burning a lamp in the temple of Sittambur.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
167	On the south wall of the same shrine.	Chola	Tribhuvanachakravartin viradeva, 'who, having taken Madura, Ilam (Ceylon), Karuvur, and the crowned head of the Pandya, was pleased to perform the anointment of heroes and the anointment of victors'.	35th year	Tamil	Incomplete. Registers the agreement by the <i>Siva-brāhmanas</i> of the temple to burn a perpetual lamp for the money received by them from a certain individual.
168	On a stone lying in the north <i>grāhāra</i> of the same temple.	..	....	..	Do.	In modern characters. Damaged at the end. States that the 25 <i>azhi</i> of land in Alanguḍi belongs to the god (Tambirāṇar) at Tiruvaimiyūr.
169	On the south base of the <i>maṇḍapa</i> in front of the central shrine in the Naganathasvāmi temple at Pamani , Mannargudi taluk, Tanjore district.	..	....	..	Do.	Registers a sale of land belonging to the temple of Tirup-pātālisvaram-Uḍaiyar to Mudaliyar Pillai Vagisaperumāl of Vaḍakkil-madam of Selva-Tiruvārūr. Another piece of writing contains the name Alalasundaraṇ-tirumaḍam.
170	On the north wall of the <i>maḥā-maṇḍapa</i> in the same temple.	Chola	Tribhuvanachakravartin Rajarajadeva ..	[2]2nd year ..	Do.	Fragmentary. Mentions [Pam*]bupik-kurram in Suttavali-vaiṇaḍu.
171	On the same wall	Do.	Rajarajakesari[Varman], 'who destroyed the ships at Salai.'	..	Do.	Fragment. Seems to register a gift of 96 sheep for a perpetual lamp to the god Sribhūti-Vinnagar-Ālvār.
172	On the south wall of the same <i>maṇḍapa</i> .	Do.	....	14th year	Do.	Fragmentary. Seems to register a gift of sheep. Mentions Uḍaiyaṇ Kāḍaṇ Nūrenman.
173	Inside the <i>gōpura</i> of the same temple right of entrance.	Pandya	Jatavarman <i>alias</i> Tribhuvanachakravartin Sundara-Paḍyadeva.	6th year, Sīrṅha, ba. dvadasi, Saturday, Poṣam.	Do.	Registers a gift of land by Gaṅgandār, daughter of Viḷup-parayar, for worship to the image of the god set up by her, and for the Alavilāḷḍaperumāl-śāndi in the temple of Tirup-pātālisvaram-Uḍaiyar at Tirup-pāmbuṇi.
174	On a broken pillar lying outside the same temple.	..	....	..	Do.	Mutilated. Seems to register a gift of money for feeding a devotee daily in the temple of Sribhūti-Vinnagar.
175	On a stone lying in the Śvēta-varaha-Perumā temple at Mahadevappattanam , same taluk and district.	..	....	Śaka 1650, Kṛkaka, Sravaṇa, su. prati-pad, Friday.	Sanskrit and Maṅrāthi.	The characters belong to the 10th century A.D. Contains a list of names of gods and goddesses to whom obeisance is offered. The date portion is in the Maṅrāthi language.
176	On the base of the north wall of the central shrine in the Purā-tanavarēśvara temple at Tiruchchirrambalam , Patuk-kottai taluk, Tanjore district.	Pandya	Tribhuvanachakravartin Śrīvalla[bbha*]-deva <i>alias</i> Daiva Vira-Pandya.	..	Tamil	Registers a gift of land by the king to the temple of Tiruva[chohi*]ṇṇem-Uḍaiyar, and a grant of lands, etc. to Vāliyaṇ-Uṇḍaisōḷaṇ who bears a number of <i>virudas</i> .
177	On the bases of the north and west walls of the same shrine.	Vijayanagara	Veṅkaṭapātrīya	Śaka 1425 (mistake for 1525), Śōbha-kṛt, Chittirai 28, ba. dasami, Sa-daiyam, Monday. Pīṅgaḷa, Kartikai, 5.	Do.	Registers a sale of land by the residents of Saṅkamaṅgalam to Ambaḷattāḍum-lambiraṇar for conducting the <i>adhishāka</i> of the god Palaiyavananātha-Tambirāṇar and for worship during early morning.
178	On the base of the west wall of the same shrine.	..	..	Pīṅgaḷa, Kartikai, 5.	Do.	Registers the decision of the assembly of Śīruvayal excluding the <i>sat-vandya</i> land belonging to the god Palaiyavananātha-Tambirāṇar, and to include the others for purposes of taxation.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
179	On the base of the south wall of the same shrine.	..	....	Pingala, Chittirai 2.	Tamil	Registers a grant of tax-free land as <i>kūṭiṅgā-dēvadāna</i> made by the assembly of the village Ittiyūr to the god in the time of Virapratāpa Malavarāyār.
180	On the same base ..	Pāṇḍya	Māvarman <i>alias</i> Tribhuvanaśaṅkara-var-tin Sundara-Pāṇḍya-dēva.	...śū. deśamī, Wednesday.	Do.	Registers a sale of some land by the <i>Sāmanta</i> Malavarāyan for 100 <i>paṇam</i> as <i>dēvadāna</i> to the god Palaiyavaṇa-Perumal in Vāṭṭaru-naḍu in Puṇṇil-kūrṇam, a sub-division of Rajarāja-valanādu.
181	Do. ..	..	....	Śaka 1372 (mistake for 1374), Aṅgī-rasa, Paṅguṇi 2.	Do.	Registers a grant of the village Punaivāsāl as <i>sarvaṁāṇya</i> to the god by Paṭtikondaperumaḷ Malavarāyār.
182	Do. ..	Chōḷa	Tribhuvanaśaṅkara-var-tin Rajendra-Chōḷa-dēva.	7th year ..	Do.	Registers a gift of land for worship to the goddess at Tiruchohirreṇam by Kulottungaśōḷa-Setti, a horse-dealer of Malai-maṇḍalam.
183	On the north base of the <i>maṇḍapa</i> in front of the same shrine.	..	....	Śaka 1425 (mistake for 1525), Sōbha-krit, Chittirai 28, ba. deśamī, Sadei-yam, Monday.	Do.	Registers a sale of land to the person mentioned in No. 177 above, by the residents of Āvapi in Vāḍakana-naḍu for 80 <i>vāṣipādāda-śaṅkaram-poz</i> .
184	On the same base ..	..	....	Śaka 1381, Vikrama, Vaikāṣi 22.	Do.	Incomplete. Seems to register a gift to god Palaiyavaṇa-nātha at Tiruchohirreṇam, by Viraraghava-Nayaka, son of Senji Liṅgama-Nayaka.
185	On the left door-jamb of the entrance into the <i>arḍha-maṇḍapa</i> of the same shrine.	Pāṇḍya	Varaguna-Mahā[ra*]ja ..	6 + 12th year ..	Do.	Much damaged. Mentions Tiruchohirreṇam.
186	On the right door-jamb of the same entrance.	Chōḷa	Parakeśarivarman 'who took Madura' ..	2[9]th ..	Do.	Much damaged. Mentions the god Tiruchohirreṇam.
187	On a pillar in the same <i>maṇḍapa</i>	Do.	Rajakeśarivarman ..	6th ..	Do.	Registers a remission of taxes by the assembly of Kulakṇḍi in Puṇṇil-kūrṇam, for a lump amount received by them from Pēdi Uṭṭamaṇ of Vēlūvūr and its utilisation for offerings to the god at Tiruchohirreṇam, a <i>dēvadāna-brāhmaḍēya</i> of Rajja*raja*naḍu.
188	On a second pillar ..	Do.	Rajendra-Chōḷa-dēva ..	4th ..	Do.	Damaged. Seems to register the provision made for burning a twilight lamp to god Mahādeva of Tiruchohirreṇam, a <i>dēvadāna-brāhmaḍēya</i> of Puṇṇil-kūrṇam.
189	On the ceiling of the same <i>maṇḍapa</i>	Do.	Tribhuvanaśaṅkara-var-tin Rajarāja-dēva ..	3[3]rd ..	Do.	Incomplete. Registers a grant of land for digging a channel to feed the tank in the <i>dēvadāna</i> village of Tiruchohirreṇam.
190	On a pillar in a room in the same <i>maṇḍapa</i> .	Do.	[Para]keśarivar[man] ..	..	Do.	Highly damaged. Registers a gift of sheep for a lamp by a woman called Nakkaṇ-Nachēṣi on behalf of her daughter.
191	On a pillar in the <i>maṇḍapa</i> in front of the Amman shrine in the same temple.	..	....	..	Do.	States that the pillar was the gift of Niṭṭāṇ-Ramaṇ <i>alias</i> Madiyālpurayār.
192	On the west wall of the kitchen in the same temple.	..	dēva ..	16 + 1st year ..	Do.	Fragment. Seems to register a gift of land to the temple by Uḍaiyāṇ-Araṅgalvaṇ <i>alias</i> Kudraṭi-Andaṇ of Neduvaiḷ, who also made some additions to the building.
193	On a pillar in the western verandah round the central shrine in the same temple.	Chōḷa	Rajarāja-dēva ..	10th ..	Do.	Damaged. Seems to register a gift of land for providing offerings to the god at Tiruchohirreṇam, a <i>dēvadāna-brāhmaḍēya</i> of Puṇṇil-kūrṇam.

C.—Stone inscriptions copied in 1926--cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
194	On the south base of the central shrine in the Saundarésvaraśvami temple at Kovilkadu , hamlet of Attivetti , same taluk.	Chōla ..	Tribhuvanaachakravartin Rajendra-Chōlādēva.	9+1st year, Simha, ba. chaturthi, Sunday, Aśvati.	Tamil ..	Registers an undertaking by Periyān Alagiya-perumāṇ <i>alias</i> Sōlaganān of Paiyūr in Paiyūr-kōttam, a subdivision of Tondai-maṅgalam <i>alias</i> Jayankondaśola-maṅgalam not to raise new taxes besides 600 <i>kāśū</i> and 2 <i>kadam</i> of paddy on every <i>mā</i> leviable on the lands in his charge, excluding those given tax-free for the maintenance of <i>mūḥas</i> and brahmins.
195	On the west base of the Tyagarājaśvami temple at Vikramam , Madukur Zamindari, same taluk.	..	....	16th year, Makara, su. tritiya, Sunday, Avittam.	Do. ..	Registers a resolution by the residents and the big assembly of Vikramaśaṣṭapuram to levy certain taxes only on lands and not on persons and houses.
196	On the west wall of the deserted Śiva temple at Muttakurichi , same taluk.	..	....	Kalayukti, Masi 20	Do. ..	Damaged at the end. Seems to register a <i>sarvanāma</i> -grant of land for keeping watch over the villages Maddukkar, Veppaṅgulam and Muttakurichehi in the troublesome times following Kōṅcirajar's flight from Trichinopoly in the year Nala.
197	On a beam in the <i>mandapa</i> in front of the Amman shrine in the Ananta-Padmanābha-Perumal temple at Sendalai , Tanjore taluk, Tanjore district.	..	....	Śaka 1552, Pramōduta, Chittiraj	Do. ..	Records that Krishnapayyan, son of Vaṅgar[<i>su</i>] Chemmapayan built the <i>nritta-mandapa</i> and made a gift of lands for Parimaja-Nāchechiyar shrine and made a gift of lands for providing offerings to the god and his consort and for maintaining lamps in the temple.
198	On the north wall of the central shrine in the Sundarāsvara temple in the same village.	..	....	..	Do. ..	Gives the daily scale of expenses in the temple of god Tirupperunduraidēva at Chandralēkhai-chaturvedimangalam, a <i>brahmadya</i> in Arkatū-kurram, which had to be met from the paddy derived from lands in Puṇṇakai in Poygai-naḍu. The characters belong to the 10th cent. A.D.
199	On the same wall	Chōla ..	Rājakesari-varman <i>alias</i> Kulottunga-Chōlādēva.	32nd year ..	Do. ..	Begins with the introduction <i>... ..</i> , etc. Records that the big assembly of Olōkamadevi-chaturvedimangalam in Arkatū-kurram, a division of Dina-chintamani-valanadu received a lump sum of 12 <i>kāśū</i> and remitted the taxes on some lands for the maintenance of a <i>maṭha</i> , to feed the servants of the temple of Tirupperunduraidēva-Mahadēva and the mendicant-devotees visiting the temple occasionally.
200	On the base of the same wall ..	Do. ..	Parakesari-varman ..	8th " ..	Do. ..	Records that Omandan Narayanan Anantan of Kaṇḍiyār gave some money and that from the interest on it a lamp had to be burnt before the god at Tirupperunduraidēva-Chandralēkhai-chaturvedimangalam, a division of Arkatū-kurram.
201	On the same base	Do. ..	Rajashira-jadēva ..	2nd " ..	Do. ..	End lost. States that the <i>śrībhūti</i> ceremony in the temple of god Perundurāl-Uḍaiyār was stopped owing to the absence of the drummers, and that the land appertaining to this service was thereupon transferred to some others.
202	On the west wall of the same shrine.	Do. ..	Rajakesari-varman ..	8th " ..	Do. ..	Arkatū-kurram is said to have formed a division of Paṇḍikulāśani-valanadu. Registers that the assembly of Chandralēkhai-chaturvedimangalam sold one <i>eḷi</i> of land to Vayiramegan-Piḍaran of Venṇāyil in Miśengili-naḍu for the upkeep of an <i>amṭalam</i> which the latter had erected in the village and made the land tax-free.

O.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
203	On the same wall	Chōla ..	Rājakesarivarman	14th year	Tamil ..	Registers a gift of six <i>mā</i> of land by Kalavāna Nārāyaṇa Nārāyaṇan of Tirumangalam for burning a perpetual lamp in the temple and for providing special offerings to the god at Tirupperundurai on the 6th day of the festival in the month of Chittirai.
204	Do.	Do. ..	Parakesarivarman	8th "	Do. ..	Gives the details of daily expenditure to be incurred in the temple from 30 <i>kalam</i> of paddy per annum obtained from the <i>dēvādāna</i> village Puṇṇagai in Poygai-nāḍu.
205	On the base of the same wall	Do. ..	Parakesarivarman 'who took Madura'	36th "	Do. ..	Registers a gift of 30 sheep for burning a perpetual lamp in the temple by the <i>madhyastha</i> of the village, Mangalot-taman, Kēśavan Tiruvekkāttadigal alias Āyiravan. Near the inscription is a fragmentary record of Rājakesarivarman 'who destroyed the ships at Salai' dated in the 13th year.
206	On the south wall of the same shrine.	Do. ..	Do. ..	17th "	Do. ..	Registers a gift of gold by Kuditaṅgi Baladevaṇ of Perukūḍi in Agakkiliyūr-nāḍu, for burning a perpetual lamp before the god.
207	On the same wall .. ..	.. ..	....	.. ..	Gantha and Tamil.	The Sanskrit portion is slightly damaged. It mentions Chandrālekhaḡrahara and Brihat-tirtha. The Tamil portion states that the land set apart for the priest performing worship in the temple was made tax-free by the village assembly.
208	Do.	Chōla ..	Rājakesarivarman	2[4]th year	Tamil ..	In early characters. Registers a gift of five <i>kalaiṇṇi</i> of gold by Nārāyaṇan Puṇḍi, wife of Ariṅṇ Darveḍi Nārāyaṇan Saḍaiyaṇ of Puḷikalam, a <i>brahmadēya</i> in Eriyūr-nāḍu for burning a lamp during day time in the temple.
09	Do.	Do. ..	Do. ..	9th "	Do. ..	Registers a gift of two bits of land by purchase by Kōḍai-Pavitrāṇ from Nārāyaṇathāṭṭa-Daṣapuriya of Irayūr and Yaḷḷakumāra-Daṣapuriya, two members of the assembly, for the expenses of conducting the festival of the god Tirupperundurai Perumāṇadigal.
210	Do.	Do. ..	Do. ..	24th "	Do. ..	Registers a gift of 5 <i>kalaiṇṇi</i> of gold by Paḍaraṇ Vāliyaṇ for burning a perpetual lamp in the temple.
211	On the base of the same wall	Do. ..	Parakesarivarman	11th "	Do. ..	Beginning built in. Incomplete. Seems to register a gift of land for rearing a flower-garden for the temple.
212	Round the base of the Mmakahi-Ammāṇ shrine in the same temple.	.. ..	....	Śaka 1[4]40, su. Mithuna, 1[4]40, su. Tritiya, Tiruvōṇam.	Do. ..	Incomplete. Mentions Naraṣa-Nayaka and Veṅkiyar-Mudali, son of Kaṇḡanāṭṭa of Kaveripakkam in Tōṇḍai-maṇḍalam.
213	Inside the outer <i>gōpura</i> of the same temple (left of entrance).	Vijayanagara ..	Kṛishnarāya-Moharāya	Śaka 1433, Prajāpati, Kaṇṭakaka, su. chaturdāsi, Wednesday, Puṇarpuṣam.	Do. ..	Registers the grant made by Virāya Deṇayakka-Uḍaiyar to secure victory to the king and to himself, of a <i>sarva-mānya</i> land (for the expenses) of the god when the image of the deity was taken during festivities to a <i>maṇḍapa</i> in the Suryanarayana-koṇṇu.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
214	Inside the same <i>gōpura</i> (right of entrance).	Vijayanagara	[Kriṣṇadeva-Ma[bar]ya]	Śaka 1439, Īvara, Pushya, śu. paur-ṇami.	Grantha and Tamil.	Incomplete. Enumerates the conquests of the king and registers the remission of the taxes such as <i>śūti</i> , <i>śūlavari</i> and <i>aravayaru</i> due from the Vishnu and Siva temples in Sōlanandālam including those at Sēdalai. See A.R. 1925-26, page 89.
215	On a stone set up in a grove in the same village.	Tanjore Mahrātha.	Sarfoji-Maharaja-Sahib	Jaya, Ādi ..	Tamil	States that a garden of <i>tiṅṅai</i> trees situated in the <i>śūḍi</i> of the chief Svaminātha-Malaiyasaṅ was given for maintaining a sacred lamp during the midday worship in the temple of god Sokkanthasvami and goddess Minatchiamman at Chandiralekhai.
216	On the north wall of the central shrine in the Paṇḍiśvara-svami temple at Kilapaluvūr, Udaiyarpalayam taluk, Triebinopoly district.	Chōla	Parakeśarivarman	8th year	Do.	Registers a sale of land for 8 <i>kaḷaiṅṅu</i> by Iravi-Vaḍukan and Iravi-Dattan of Tirunallur, a <i>brahmadēya</i> of Maṇṇak-kūṇam on the north bank to the temple of Maṇṇaṇṇisvara at Sīrupaluvūr, a <i>brahmadēya</i> in Kuṇṇak-kūṇam.
217	On the same wall	Do.	Do.	10th "	Do.	Registers a gift of 90 sheep by the residents (<i>nāṭṭār</i>) of Kuṇṇak-kūṇam for maintaining a perpetual lamp before god Maṇṇaṇṇisvara-Uḍaiyār.
218	Do.	Do.	Parakeśarivarman 'who took Madura'	36th "	Do.	Registers an agreement by three servants of the temple of Tiruvālandurai-Mahādēva for the money received by them from Sattan Tiruvārādigeḷ of Indalār to put up a water-lift (<i>āttam</i>) for baling out water for the use of the cattle from the well intended for the sacred bath of the god and another <i>āttam</i> to water the flower-gardens adjoining the well at Tiruvēngaiṇṇaṅkaḍu.
219	On the west wall of the same shrine.	Do.	Parakeśarivarman	9th "	Do.	Registers that Malavar Koṇṭani Senni-Nambiyar, the uncle (<i>onāmaṭi</i>) of Adigaḷ Paluvēṭṭaraiyar Maṇṇavan-Kandavar made a gift of land by purchase, for maintaining a lamp in the temple of Maṇṇaṇṇisvaraḡriḇathu-Mahādēvar.
220	On the south wall of the same shrine.	Do.	Parakeśarivarman 'who took Madura'	3[3]rd "	Do.	Damaged. Seems to register a gift of 90 sheep for maintaining a lamp in the temple of Tiruvālandurai-Mahādēva at Sīrupaluvūr.
221	Do.	Do.	Do.	29th "	Do.	Damaged. Appears to relate to a similar gift.
222	Do.	Do.	Parakeśarivarman	4th "	Do.	Much damaged. Seems to register a gift for maintaining a perpetual lamp in the temple by the wife (<i>dēviṅṇār</i>) of a Paluvēṭṭaraiyar, who was the daughter of varaiyar.
223	On the right door-jamb of the entrance into the same temple.	..	....	..	Do.	A few letters are missing at the ends of the lines. Registers the provision made for burning two lamps in the temple of god Tiruppulakṣivaram-udaiya-Mahādēva. The last few lines refer to some image set up by Bhuvanī on behalf of his brother Venkaḍu-Devaṇ.
224	On the north wall of the Alagiya-manavāla-Perumal temple in the same village.	Chōla	 varman <i>alias</i> Chakravartin Kulōt-tuṅga-Chōlādēva.	24th year	Do.	Incomplete. Mentions the big assembly of Sīrupaluvūr, a <i>brahmadēya</i> in Kuṇṇak-kūṇam, a sub-division of 'Uttur-gaṅga-vaḷanadu.

C.—Stone inscriptions copied in 1936—cont.

N.º.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
225	On the north wall of the central shrine in the Vaṭamuleśvara-svāmi temple in the same village.	Chola	Parakēsarivarman 'who took Madura'	19th year	Tamil	Registers a gift of 90 sheep by Śāvāndi Śaṅkaraṇ Iravi, a brahman resident of the village for burning a perpetual lamp in the temple of Tiruvālandurai-Mahadeva.
226	On the same wall	Do.	Rajakēsarivarman	7th "	Do.	Incomplete. Seems to register a gift of land by the wife of Adigaḷ, Paluvēttaraiyar Kaṇḍaṇ-Maṛavaṇ for offerings to the god during the three services of the day.
227	On the base of the same wall	Do.	Parakēsarivarman <i>alias</i> Rajēndra-Chōla-deva.	6th "	Do.	Begins with the introduction of the priests of the temple of Tiruvālandurai-Ālvar to measure out a stipulated quantity of ghee daily for the god for 15 <i>kāṣu</i> received by them from the temple-treasury. Kuṇṇak-kūṛam is otherwise called Utiṇṇaṭuṇṇa-valaṇaḍu.
228	On the west wall of the same shrine.	Do.	Parakēsarivarman	4th "	Do.	Registers a gift of 90 sheep by Nilaiyaṇ-Vāmbaṇ, a shepherd of the village for burning a lamp in the temple.
229	On the same wall	Do.	Rajakēsarivarman	12th "	Do.	Registers a similar gift of 90 sheep by Adigaḷ Paluvēttaraiyar Maṛavaṇ-Kaṇḍaṇ.
230	Do.	Do.	Parakēsarivarman 'who took Madura'	37th "	Do.	Registers a similar gift by (a native of) Maṇarkuḍi, a member of the assembly (<i>gaṇatāṇ</i>) of Muṇṇalāi in Mīlalaik-kūṛam, a subdivision of Paṇḍi-nāḍu.
231	Do.	Do.	Do.	12th "	Do.	Records that the commander Neṭkaṇ-Śaṭṭaṇ of Paraduṛ made a gift of 90 sheep for maintaining a perpetual lamp in the temple of Tiruvālandurai-Mahadeva at Siṛupaluvūr in Kuṇṇa-kūṛam to commemorate the victory of Paluvēttaraiyar Kaṇḍaṇ-Amudanaṛ when the Paṇḍya king helped by the Ceylonese army attacked the Chōḷa king at the battle-field at Vellur and died. An additional provision was also made for other lamps to be burnt every month on certain specified days including that of Punaṛpūṣam, the natal star of Amudanaṛ.
232	Do.	Do.	Rajakēsarivarman	10th "	Do.	Registers a gift of 60 sheep by Nilaiyaṇ Puḡaḷaṇ, a shepherd of the village for a lamp to be maintained in the temple.
233	Do.	Do.	Parakēsarivarman 'who took Madura'	Do.	Do.	Registers a gift of 90 sheep by Maḷlaṇ-Kallaṛai of Maṇalūr in Toḇḍiṇaḍu, for burning a perpetual lamp in the temple.
234	On the base of the same wall	Do.	Rajarajakēsarivarman, 'who destroyed the ships at Kaṇḍalūr-Śāḷai'.	Do.	Do.	Registers a gift of land by Śaṅkaraṇ-Vaḍuḡi of Alaiyūr in Mīpīlāru in Poḷy ^u ḡai-nāḍu for offerings to the god during the midnight service.
235	On the base of the west and south walls of the same shrine.	Do.	Parakēsarivarman <i>alias</i> Rajēndra-Chōla-deva.	5th year	Do.	End built in. Begins with the introduction of the priests etc. Registers the provision made for burning a lamp day and night in the temple by Ariṇṇi-Madevaḍigaḷ, a maid (<i>ḡeṇḍāṭṭi</i>) of Paṇḍi-Madeviyar, on behalf of her daughter Gaṇḍaradittī.

O.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
236	On the south wall of the same shrine.	Chōla	Parakēsarivarman, 'who took Madura'	19th year ..	Tamil	Registers a gift by Dandi-Adigalar of Umbalappaḍi in Virāḱ-kurram of a perpetual lamp in the temple.
237	On the same wall	Do.	Parakēsarivarman	8th " ..	Do.	Registers a gift of 12 sheep by Kamaṇ-Kōviyar, wife of Paluvēttaraiyar Vikramādityar for the supply of 1 <i>piḷi</i> of ghee (daily) to the temple.
238	Do.	Do.	Do.	5th " ..	Do.	Registers a gift of sheep by Ariyāṇ Devaṇ of Maṇṇakūḍi in Perumpuliyūr in Poygai-nadu for burning a lamp in the temple.
239	Do.	Do.	Parakēsarivarman, 'who took Madura'	26th " ..	Do.	Registers a gift of 90 sheep for burning a perpetual lamp in the temple by Adigaṇḍilavi of Śūraikūḍi in Idaiyā-rupatti.
240	Do.	Do.	Rajakēsarivarman	10th " ..	Do.	Registers a similar gift for a lamp by Naḷ[k*]kaṇṇ-kaṇṇār of Paluvūr.
241	Do.	Do.	Parakēsarivarman, 'who took Madura'	22nd " ..	Do.	Registers a similar gift by Nandin-kaḍatti, a maid (<i>peṇḍāṭṭi</i>) of the household (<i>vēḷam</i>) of Gaṇḍarāḍittar of Taḷjavūr.
242	Do.	Do.	Rajakēsarivarman	8th " ..	Do.	Built in at the end. Registers a sale of land to the temple by Savandi Damōdriṇ Kōṇṇaḷ, a brahman of Śirupaluvūr, a <i>brahmadāya</i> in Kunṇak-kurram.
243	On the base of the north wall of the same <i>maṇḍapa</i> .	Do.	[Rajakē]sarivarman <i>alias</i> Rajarājadeva ..	24th " ..	Do.	Built in at the beginning and in the middle. Commences with the introduction of <i>gheṣṣ</i> (செச்சு), etc. Registers a sale of land to the temple by Balasiriyan Iravi-Iravi of Sattamaṇḍalam, Kirāṇ Ilakkuvayaṇ and Kāḍaṇ Poṇṇasai, wife of Savāṇḍi Nārāyaṇa-Sadaiyaṇ of Śirupaluvūr in Uttuṅgaṭuṅga-valanāḍu <i>alias</i> Kunṇak-kurram.
244	On the south wall of the same <i>maṇḍapa</i> .	Do.	Parakēsarivarman	16th " ..	Do.	Registers a grant of land as <i>dēvādāna</i> by Maṇḍirāṇ-Nambi for offerings to the god Tiruvālandurāi-Maḷḷaḷdeva on the day of Utiarāyaṇa-samkrānti and for offerings to the god Gaṇapati on the day of Tiruvōṇam in the month of Paṭṇuṇi.
245	On the same wall	Do.	Do.	15th " ..	Do.	Incomplete. Registers a gift of sheep and land by Kānsi-yaṇ-Māraṇ of Maṅḡalam in Maṅḡala-nadu, for the supply of ghee to the temple on the day of Utiarāyaṇa-samkrānti. Mentions Paluvēttaraiyar Maṇḡaṇ-Kaṇḍaṇ as having built this temple.
246	Do.	Do.	Rajakēsarivarman <i>alias</i> Tribhuvana-chaṭravartin Kulōttuṅga-Chōḷadeva.	20th " ..	Do.	Begins with the introduction of <i>vēṇa</i> (வேள்), etc. Register a gift of 32 cows by Sūtamallaṇ Śōḷakulasandaraṇ <i>alias</i> Gaṇṇaiḱōṇḍasōḷa-Vāṇakovaraiyaṇ for burning a perpetual lamp in the temple.
247	On the base of the same wall ..	Do.	Rajarājadeva	Do. ..	Do.	Registers a gift of 90 sheep for burning a perpetual lamp in the temple by Nāṭṭaṇḱēyaḷ-Naṅḡai, wife of a certain Vēṇa-Uḍaiyaṇ.
248	On the same base	Do.	Rajarājakesarivarman 'who destroyed the ships at Salai'.	10th year ..	Do.	Beginning built in. Registers a sale of land to the temple by Savāṇḍi Nārāyaṇa Sendaṇ of Śirupaluvūr.
249	On the east wall of the same <i>maṇḍapa</i> , right of entrance.	Do.	Parakēsarivarman	9th " ..	Do.	End built in. Records that Paluvēttaraiyar Maṇḡaṇ-Kaṇḍaṇ purchased lands in Pōḍarkūḍi <i>alias</i> Tiruvālanduraṇḱaḷḷar and assigned portions to several persons for service and for burning a lamp before god Maṇḡaṇḱēva-rattu-Devaṇ.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
250	On the same wall, left of entrance	Chōla	Fara[k]ṣarivarman	[6]th year	Tamil	Registers a grant of 1½ <i>kālāṅṇu</i> of gold and three <i>kalam</i> of paddy to a certain Alayrch-Chakkai to enact three scenes of the <i>śakkaik-kattu</i> on the Aśvati day of the festivals in the month of Aṟpaśi at Tiruvālanduraṇṇalūr.
251	On the south base of the verandah round the same shrine.	Vijayanagara	Mallikarjunaraya, son of Vira-Devarāya-Maharaya.	Śaka 13[6]8, Kṣhaya, Karkaṭaka, Śu. dvadaśi, Friday, Uttirām.	Do.	Registers a remission of 30 <i>poṇ</i> granted by Mahāmandalēśvara Viṭṭamaśōla-Maharāja to the <i>nāṭṭiavar</i> of Pāṇṇūr-paru, Kuṇṇapparu and Ugalur-paru in Uttuṅga-valanādu, who had hitherto been paying 90 <i>poṇ</i> annually as <i>kāṇṇikai</i> (tax).
252	On the same base	..	....	Bhavaḥ, Karttikai 1.	Do.	Registers a gift of the village Pūṇṇūrṇukudi, as <i>śarva-mānya</i> by Mallarāsar-Daṇṇayakkar-Uḍaiyar for providing daily offerings to the god, burning sacred lamps in the temple, and for offerings to the deity when the image was taken on festival days to Daṇṇayakka-Uḍaiyar-maṇḍapa.
253	On the north base of the same verandah.	..	....	Saṇṇya, Chittirai 16.	Do.	End built in. Registers an agreement relating to social conduct among the Valaṅgai and Iḍaṅgai sects of 2 out of 18 subdivisions around Poṇṇarappi in Irūṅḷappāḍi-valanādu in Mētal-nādu, a division of Viradārāja-bhayaṅkara-valanādu on the northern bank of the Kaveri, who had assembled in the temple of Iruvālandurai-Mahādēvar.
254	On the south wall of the Natarāja shrine in the same temple, left of entrance.	..	Tribhuvanaachakravartin konḍaṇ.	12th year and 37th day.	Do.	Records that, on the request made by Gaṅḡavarāyar and Chedirayar, the king was pleased to order the separation in the accounts under the name of Kaṇṇarājan-Sirukkannamangalam at Palayūr in Kuṇṇapparu of Kuṇṇak-kūṇṇam, 250 <i>vēḷi</i> of land in Keruppur in Kuṇṇak-kūṇṇam, a division of Uttuṅgaṭoṅga-valanādu bought by Puḷaiṇ of Sirukannamangalam in Uḷaiyūr-nādu, a division of Rājagambhira-valanādu.
255	On the north wall of the second <i>prakāra</i> of the same temple.	..	....	..	Do.	Damaged at the beginning. Seems to register the provision made to burn lights in the night, till the <i>tiṇṇakappu</i> with the ghee and rice obtained on Sundays (from devotees).
256	On the south wall of the same <i>prakāra</i> .	Chōla	Tribhuvanaachakravartin Chōlādēva.	14th year	Do.	Unfinished. Seems to register a sale of land made by the assembly of Sirupalavur to a resident of Pūṇṇūr in Kilār-kūṇṇam, a sub-division of Nīṭṭavinōḍa-valanādu.
257	On the same wall	Do.	Tribhuvanaachakravartin Rājadhiraśādēva.	11th year and 284th day.	Do.	Registers an order of the king at the request of Pallavarajan, to the tenants of several villages in Uttuṅga-valanādu <i>alias</i> Kuṇṇak-kūṇṇam, fixing the scale of taxes leviable from their lands.
258	Do.	Do.	Do.	5th year	Do.	Registers that Mogan-Āṇḍairu, wife of Viṇṇirundāṇ Paṇṇanedi of this village, gave away some lands belonging to her husband and his brother which had become her property after their death, for the expenses of providing unguents to the image of Tiruvālanduraṇṇa-udaiya-Nayaṇar.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
259	On the same wall	Chōla	Tribhuvanachakravartin Rajadhirajadeva	11th year and 219th day.	Tamil	Registers the royal order issued at the instance of Pallavarayar to the residents of Uttungatunga-vaṇanadu granting to the old tenants the exclusive right to cultivate the lands now made tax-free in all the villages of the division including Varavāsi, Sūngelūr, Kallagam, Tuḍaḍi and Kurunjiṭṭaḍi.
260	On a slab lying in the south side of the second <i>prakāra</i>.	..	....	Sarvajit	Do.	In modern characters. States that the garden with the pond belonging to the god at Alanduraṃ was the gift of a certain Kurumalaiyan.
261	On the east wall of the same <i>prakāra</i> , left of entrance.	Chōla	(Lost)	3rd year	Do.	Built in the middle by the Vinayaka shrine. Begins with the introduction of <i>śaśasāstrī</i> , etc. Records that, on the representation made by Arapparaṇ Paṇakkattai Vānakōvarayan, an agent of the temple, that the <i>dēvadāna</i> lands were not sufficient for offerings to the god, the king, when he was seated on the throne under the pearl canopy in the <i>abhiśēka-maṇḍapa</i> at Vikrama-sōlapuram, made a gift of more land, free of taxes, in Tiruchirambalanallūr <i>alias</i> Arundaman-Kilmandūr in Poygai-naḍu, a sub-division of Tribhuvanamuḍuḍai-vaṇanadu.
262	On the west wall of the Vinayaka shrine near the tank in the same village.	..	....	Śaka 1797, Dhātu, Chittirai.	Do.	In modern characters. States that the dilapidated <i>maṇḍapa</i> in front of the Pīḷaiyar shrine was repaired by the people (of the village).
263	On a pillar in the <i>maṇḍapa</i> in front of the same tank.	..	....	..	Do.	In characters of the 13th century. States that this <i>maṇḍapa</i> was constructed by Iravi-Maniyan <i>alias</i> Sembiyadaraayan of Sembiyam who had property at Vengaiyūr.
264	On a stone lying in a field at Tenkadu near the same village.	..	....	Virodhikrit, Aḍi 1	Do.	In modern characters. Registers the gift of a field by Oppilada Maḷavarayar, son of Raṇḍappa-Maḷavarayar, for a charity.
265	On the south wall of the Sundarēśvara temple at Periyakorukkai, Lalgudi taluk, Trichinopoly district.	Chōla	Tribhuvanachakravartin Rajarajadeva	26th year	Do.	Registers a gift, by purchase, of the village Tattan-kurichchi in Kāṇakakiliyūr-naḍu by Sokkan Marai-kalandan Tennavarayan of Koṭṭikai in Tirupṇḍavūr-naḍu, a subdivision of Vaḍakarai Rājaraḷa-vaṇanadu, for repairs and for offerings to the images of Alagiyasokka-Nayinār and his consort, which he had set up in the temple.
266	On the same wall .. ..	..	....	..	Do.	Registers the order of Mayidevaraśar, son of Mahamāṇḍalēśvara Kulottungaśōla Sōmanathapriyan, fixing the taxes on the <i>dēvadāna</i> lands, wet and dry, belonging to the temple of Alagiyasokka-Nayinār at Periyakorukkai, including the one mentioned in the previous inscription.
267	On the south and east walls of the same temple.	Chōla	Tribhuvanachakravartin Rajarajadeva	27th year and 28th year, Kumbha, śa. tṭiṭṭiya, Fri- day, Uttiraiṭṭadi.	Do.	Registers a gift of land by Sokkan Marai-kalandan Tennavarayan for providing worship to the god and for repairs to the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
268	On the east wall of the same temple	Chōla	Tribhuvanachakravartin Rājārājadeva ..	27th year ..	Tamil	A few letters are missing at the end. Registers the appointment of Ambūdayan Kunḍan-Aṅkondan, the <i>madhyastha</i> of the village as the trustee of the temple at Kurukkal in Tiruppidavūr-nadu, a subdivision of Rājārāja-valanadu on the northern bank, and the grant of some lands to him as remuneration. The donor mentioned in the previous record, figures in this also.
269	On the north wall of the same temple.	Hoysala	Vīra-Sōmīśvaraśaśa ..	..	Do.	Ends of lines are built in. Seems to register a gift of land by Tennavarayan to the <i>Bhaṭṭas</i> of Sīrāmbalāch-chaturvedināṅgalam, in response to the representation made by Nallannāṅgal.
270	On the same wall ..	Chōla	Tribhuvanachakravartin Rājārājadeva ..	27th year ..	Do.	Records that Sōkan Marakalandan Tennavarayan conferred the appointment of temple-waṭṭehman on Sōkkanādaiyan and endowed some lands for his maintenance. Built in at the end. Seems to register a gift of land for conducting the [<i>Uṟiṇṇāḍi</i>] festival.
271	On the base of the same wall ..	Do.	Do.	Do.	Do.	A few letters at the end of each line are lost. Mentions that a certain Tulaiyadaśelvan of Kurukkal erected a shrine and installed an image of Viḅṇeśvara therein.
272	On a stone built into the <i>maṇḍapa</i> of the same temple.	Do.	Kulōtūṅga-Chōlādeva, 'who took Madura and the crowned head of the Pāṇḍya.'	21st year ..	Do.	Fragment. Seems to record a gift of one <i>vēḷi</i> of land as <i>dēvaḍāna</i> to meet the expenses of the temple.
273	On another stone built into the same <i>maṇḍapa</i> .	Do.	[Rājārājadeva ..	4th ..	Do.	In modern characters. States that the <i>maṇḍapa</i> was constructed by one Andar-Maraijāṇaiyar.
274	On a third stone built into the same <i>maṇḍapa</i>.	..	....	Vyaya ..	Do.	The figures of a dagger and the crescent are engraved at the bottom. The characters seem to be of the 13th century A.D. States that Tiruchchirambalāch-chaturvedināṅgalam, a hamlet of Kurukkal and the temples (<i>tirumūṟṅgaḷ</i>) in it were kept under the protection of the learned (<i>śrāitmāṅgal</i>) of Aṅṇu-nadu.
275	On a stone set up in front of the Lakṣminārāyaṇa-Perumal temple in the same village.	..	....	..	Do.	Fragmentary. Seems to record a provision made by a Vellāla resident of Kurukkal in Rājāsraya-valanadu, to meet the expenses of the festival on the day of Tiruvādrai in Vālkāṣi in the temple of 'Tirukkarkōḷi Sōkkanāthasvami.
276	On a stone lying in the same village.	Chōla	Rajakesarivarman <i>alias</i> Udayar... 'who took the head of Vīra-Pāṇḍya, Iṇṇagai (Ceylon), Raṭṭapadi-seven and a half lakhs, and who was anointed at [Kal]yaṇapuram.'	35th year ..	Do.	In modern characters. Seems to record a gift of 30 <i>iluppai</i> trees for burning a sacred lamp before the image of the god. Records a gift of land at Palaiyūr in Tiruppidavūr-nadu by the chief of the <i>nāḷu</i> , a certain Nallappattiyar for providing for the sacred bath and offerings to the god Virumavanatha-svamiyar at Tiruppidavūr.
277	On another stone lying in the same village.	..	....	Prabhava, Arpaśi 4	Do.	Modern. States that the construction of the temple was begun in Kilaka Kārtikai 28 and completed on the 21st Vāyāśi of Saṇṇya by Tirumalai-Reddiyar, Koṇḍama-Reddiyar, and Kuppū-Settiyar and that the god was consecrated in it on Avani 21. The inscription also registers a gift of land made to the temple for the merit of Pappu-Reddiyar-Ayyan.
278	On a stone set up in the village of Palaiyūr, same taluk and district.	..	....	Śaka 1546, Raktakshi, Rishabha, śu. dvitīya, Rōhini, Saturday.	Do.	
279	On the base of the north and west walls of the central shrine in the Krishnasvami temple at Edumalai, same taluk and district.	..	....	..	Do.	

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
280	On a stone set up in the cattle-stand of the same village.	..	....	Saunya, Vaiyāsi 5	Tamil	In modern characters. States that the stone was set up for the merit of Manutita Pappu-Reddi.
281	On the south base of the central shrine in the Vadanarayana-Perumal temple at Tirunarayana-puram , Mosiri taluk, Trichinopoly district.	..	....	Nala, Arpaṣi, su. septami, Friday, Svāti.	Do.	Stone lost in the middle. Seems to register a gift of land by Kumara-Venkatapati, to the god Vēdanayakapperumal.
282	On the same wall ..	..	Tribhuvanachakravartin koṇḍan.	4th year and [245]th day.	Do.	Damaged. Seems to register the provision made by Mupirala Senapati-Bhattān for offerings to the god Vēdanayakapperumal on the day of Keṭṭai.
283	On the north base of the <i>maṇḍapa</i> in front of the same shrine.	..	Do.	Do.	Do.	States that the well in the first <i>grākāra</i> of the temple was the gift of Vēdanayaka-Tattān.
284	On the south base of the same <i>maṇḍapa</i> .	..	Do.	3rd year and 302nd day.	Do.	Registers a gift of land, free of taxes, to the <i>Zhattas</i> of Vana-dirayach-obaturvedimangalam by Uyyakkondapillai alias Vanadarayar, a carpenter of Milalai-kūram, a village within the jurisdiction of the temple of the god Vēdanayakapperumal at Rajanarayana Tirunayanapuram in Alakara-naḍu, a division of Vaḍakara! Rajarāja-valanaḍu.
Anantapur district, Dharmavaram taluk.						
285	On a slab lying in front of the Chennakēśavasvami temple at Dharmavaram .	Vijayanagara	Sadaśivadevarāya, ruling from Vidyana-gara.	Śaka 1*5, Sarva-dhari, Margasira.	Telugu	Very much damaged.
286	On a slab lying in front of the Kollapuramma temple at Kunurturu.	..	....	..	Kannaḍa	Very much damaged. Seems to refer to the Western Chalukya dynasty and a Vaiśya by name Rami-Setṭi.
287	On a slab set up in front of the Mallara temple at Kurliapalli , hamlet of Kunuturu.	..	....	Śaka 1459, Hema-lambi, Bhadra-pada, ba. 3, Thursday.	Telugu	Records a grant of some land (?) by the <i>reddis</i> and the <i>karahams</i> of Kurthalapalle for worship and offerings in the temple of Mayilaradeva for the merit of Dharani Nagappayya, the agent of Mahanandalesvara Salakarāju Pedda-Tirumalayadeva-Maharaja.
288	On a boulder about a mile to the east of Daduluru .	..	Dalavāyi Timmappa-Nayanivaru, ruling the Kundurpi Rayadurgam-rāṣṭra.	Śaka 1641, Vikari, Margasira, su. 2.	Do.	Much damaged. Seems to record a grant of land as <i>daka-sandha-mānya</i> by the chief to Mupa-Keddi, son of Jotukamu-[di]-Reddi of Dadulura and to Pōti-Reddi, son of Nagi-Reddi. The chief is said to have been the son of Venkatapati-Nayudu and grand-son of Koneti-Nayudu.
289	On the same boulder ..	..	....	..	Do.	Damaged. Seems to register the grant of 4 <i>tūm</i> of land as <i>dasavandha</i> .
290	In the same place ..	..	Muddu-Śeshappa-Nayanivaru, governing Kundurpi Rayadurgam-rāṣṭra.	Śaka 1642, Śarvati, Magha, su. 10.	Do.	Damaged. States that Vabanna, son of Rajasri Kanyadhara Chennappa, dug a canal from the Nagaladevi-cheruvu of Dādulur and records the grant of some land under the tank to two individuals.
291	Do. ..	..	....	..	Do.	States that this is a record for the grant of a <i>mānya</i> for constructing the canal from the tank.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
292	On a slab lying in a field to the north of the village Veldurti.	..	...	..	....	Damaged and fragmentary.
293	On a boulder called Bogavanigundu in the reserve forest about 1½ miles from Kaniyampalli , hamlet of Potulanagipalle.	..	....	..	Kannada Nagari.	States that this marks the boundary between the lands belonging to the villages Bācasamundra-agrahāra and Mattakatte-agrahāra .
294	On a slab lying in front of the ruined Hanuman temple at Kaniyampalle.	..	....	Śaka 1471, Kīlaka, Pushya, ba. 30, Sunday.	Kannada	Damaged. Seems to register the grant of an <i>agrahāra</i> divided into <i>vr̥ttis</i> to several brahmins.
295	On a broken slab lying in front of the Durgamma shrine at San-gala .	Vijayanagara	Viraprātapa Śodāsiva-Maharaya, ruling from Vidyanagara .	 Siddhanti, 10.	Telugu	Incomplete and damaged. Seems to record grants of land to several learned brahmins in the village San-gala which is said to have been otherwise known as Vijayabhūtipuram and situated in the Chira-magani , a division of Gutti-rāja .
296	On a broken slab lying in a field to the west of the village Obulapuram.	..	....	..	Do.	Fragmentary and damaged.
297	On a slab lying in front of the Chennakesavaśvami temple on the banks of the Chitravati outside the village of Dampetla.	..	....	Śaka 1474, Paridhavi, Phalguna, śu. 12, Sunday.	Do.	Records the grant by Kadiri-Nayaka , Nirmala-Nayaka and Muchidi-Nayaka , the sons of Mahanayankacharya Kadiri-Nayaka , of the land attached to their <i>kāvali</i> right in the temple of Sri-Chennaraya at Madhurapura for worship and offerings in the temple.
298	On a black stone set up in the compound of the temple of Chennakesava at Madhurapuram , a depopulated hamlet of Dampetla .	Yadava	Pratapa Simhaladeva ..	Śaka 1477, Tarapa, Magha, śu. 10, Tuesday.	Kannada	Registers a grant of land by a certain cavalier (who bears a number of <i>viradas</i>) to the <i>Mahājanas</i> of the temple of Sri Alaha-Perumaladeva of Madhurapura , for the merit of the king.
299	On a slab lying in front of the same temple.	Vijayanagara	Viraprātapa Venkatapatirayadeva-Maharaya, ruling from Penugondapatana .	Śaka 1552, Vikriti, Ashadha, ba. 30.	Telugu	Registers the grant of the village Devarapalle which belonged hitherto to Hande Dēvi-Nayadu to the temple of Chennakesava Alaha-Perumal of Madhurapura by Nallamañchi-Chimnapa the servant of Mahanayankacharya Kadrinayani Konapa-Nayaka .
300	On a slab lying on the bank of the Chitravati in the same place.	..	....	Śaka 1457, Pramadi, Ashadha, ba. 30.	Do.	Incomplete and damaged. Seems to record a grant to the temple of Chennakesava of Madhurapura by a private individual (name lost).
301	On a slab set up near a hero-stone to the west of Gariselapalle , hamlet of Chinachigullarevu.	..	....	..	Do.	Very much damaged.
302	On a slab built into the floor of the Añjaneya temple at Pedachigullarevu.	..	....	..	Do.	Fragmentary. Mentions an agent of Mahamandalēsvara Nurti-Vijalaraju , and the district Jagatāpi Gutti-rāja .
303	On a slab lying in front of the Chennakesava temple in the same village.	..	....	..	Do.	States that the shrine (?) was the work of Tippi-Setti , son of (<i>hōda</i>) Kesari-Setti .

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
304	On a slab set up in front of the Siva temple at Chinakotla.	..	....	Śaka 14 * * Phal-guna, śu. Friday.	Telugu	Incomplete. Mentions the temple of Mallikarjunadeva and Bhramaramba-Mahadevi and a certain Saiva teacher named Malabharati... vana. Mallikarjunadevara (?) is praised as a great <i>gōṣi</i> and a devotee of Nandinatha, Bhṛīnginatha and Virabhadra.
305	On a slab built into a shed in the same village.	Vijayanagara	Virapratapa Vira-Ramadevarāya, ruling from Vellore.	Śaka 1551, Śukla, Āsvija, śu. 15.	Do.	Incomplete. Seems to record a grant of land by the chief Venkatapati-Naṅgaṅgaru, son of Venkataḍri and grandson of Kōṭapali Venkaṭapa who is said to have got the Chira-māgāni in Gutti-rāja as <i>amaram</i> from Pemmasani Vadiyalu. The inscription refers to the tank constructed by Chikabrahman at the instance of Irugapa-Dannayakula Volappa-Vodeya.
306	On a rock in the hillside to the north of the same village.	..	....	Śaka 1318, Dbatu, Magha, śu. 10, Monday.	Do.	Records the re-digging of a canal which had silted up, by a brahman at the instance of Irugapa-Dannayakula Volappa-Vodeya.
307	On a slab lying near the tank-bund in the same village.	..	....	.... Magha, Sunday, Bharani.	Kannada (archaic characters)	Seems to record the grant of a house site (?) to a brahman of the Parāśara-gōtra.
308	On a slab lying in front of a house in the same village.	..	....	Śaka 1574, Partibavi, Bhadrapada, śu. 10.	Telugu	Dau aged. Records the repair done to a canal by Venkanna and Deśāhi Buchanna and another individual, according to the orders of one Alpuḍarunivaru.
309	On a slab lying near the ruined temple of Tiruvēṅkaṇatha at Maravapalli-agraharam .	Vijayanagara	Virapratapa Kṛṣṇadevarāya-Maharāya	Śaka 1451, Virodhi, Śravana, śu. 5, Saturday.	Do.	Records the grant of an annual payment of money (?) by 24 sorobats of the village for the celebration of a festival on every <i>daśamī</i> day in the temple of Tiruvēṅkaṇathaḍeva at Apparaseru-agraharam in Karayapuram, belonging to Chigularēvu in Chira-māgāni, a sub-division of Gutti-rājyam.
310	On a stone set up in front of the same temple.	Do.	Virapratapa Sadaśivadeva-Maharāja, ruling from Vidyānagara.	Śaka 1470, Virodhi, Kartika.	Do.	Much damaged. Mentions Mahamandaleśvara Narasaraṇyadeva-Maharāja, son of (hinna) Timmarājayya-deva-Maharāja.
311	On a slab lying in front of the temple of Satyanarayanaśvami at Apraschirila.	..	....	..	Kannada	Much damaged and mostly illegible. The letters in the first three lines are reversed.
312	On a slab lying in front of the temple of Hanuman at Gottur .	Vijayanagara	Sadaśivadeva-Maharāja, ruling from Vidyānagara.	Śaka 1469, Pavanaga, Śravana, śu. 12.	Telugu	The stone is broken and missing after the portion mentioning the name of the king and the date.
313	On a rock in the tank-bund at Chintalapalle , hamlet of Chigicherla.	..	....	..	Do.	States that this (rock) marks the boundary (<i>polimāra</i>) of the village Kōṇḍavaripalle otherwise known as Mahā-ganapatiapuram. Below this inscription is carved the figure of Vamana.
314	On a pillar in the temple of Hanuman at Chigicherla.	..	....	..	Kannada	Fragmentary. Seems to refer to the construction probably of this temple by Nupparasa, son of Gōrāsa. Refers to Tekanadēsa.
315	On a stone lying in a field near the Siva temple at Mushturu.	..	....	Śaka 15[8]6, Vyaya, Magha, śu. 2.	Telugu	Damaged. Seems to record a grant of land at Mushturu in Gutti-rājyam by several Donbaris (?).
316	On a rock in front of the temple of Katamaya on the hillside in the same village.	..	....	[Prajō]ṭpatti, Āsvija, ba. 5.	Do.	Much damaged. Mentions a Mahanayāṅkachārya.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
317	On the same rock	Vijayanagara	Vrapratapa Sadasiva, ruling from Vidyanagara.	[Vikrama]	Telugu	Seriously damaged.
318	On a rock about a furlong to the east of the village Malyavan-tam.	..	....	..	Kannada	States that the figure (of a saint sculptured above the inscription) represents Anugonda Maithenajharasvami Sri Pandarangi Sri-Viraraya.
319	On a slab built into the dilapidated wall near the village <i>chavandi</i> at Nidugallu .	Vijayanagara	Sadasivaraya	(Lost)	Do.	Records the remission of the taxes on barbers by Ramaraja at the request of Mangala Kondoju.
320	On a slab lying in front of the dilapidated temple of Anjaneya in the same village.	..	....	Saka 1448, Vyaya	Do.	Seriously damaged.
321	On the <i>dhevastambha</i> in front of the small Siva temple in the same village.	..	....	Vrisha, Śravana, su. 7.	Do.	Records the setting up of a stone lamp-post by Bhaktula Bommi-Reddi, son of Pochema-Reddi for the god Sri-Mallikarjunadeva.
322	On a rock near the tank-bund in the same village.	..	....	..	Do	Much damaged. Mentions the son of Bhavanasi as having dug or repaired the tank.
323	On a slab built into the pial in front of the temple of Anjaneya at Pinadhari.	..	....	Saka 1*78, Margasira, su.	Telugu	Much damaged and fragmentary. Seems to record some grant to a temple of Mallikarjuna at Pinnadhari.
324	On a slab set up in a hedge in the same village.	..	....	Saka...., Vijaya, Śravana, ba. 8, Wednesday.	Do.	Damaged. Seems to record a grant of land to the temple of Chennakesaradeva by Mahamandalesvara Varadaraju Chennayadeva-Maharaju, in the Chiyeti-sima, which he got as an <i>umbalike</i> from Sakaraju Peda-Tirumalaraju.
325	On a rock to the west of the same village.	..	....	Saka 1459, Phalgunana, ba. 13.	Do.	Damaged. Records the construction of a temple to Ahala-deva and the grant of some land to a certain Basavana for worship and offerings to the deity, by Varadaraju Veṅgalayadeva-Maharaja.
326	On the basement of the <i>dhevastambha</i> in front of the Hanuman temple at Bhimarajapeta , hamlet of Pinadhari.	..	....	Saka 1614, Prajotpati, Phalgun, su. 5.	Do.	States that the (stone) pillar was set up before the temple of Banjivaraya by some residents of Pinnadhari.
327	On a slab lying in front of the Chennakesava temple in the ruined fort at Tadimari.	..	....	Saka 144[9], Vyaya, Chaitra, su. 1, Thursday.	Do.	Records a <i>sarvanāya</i> gift of some taxes on the lands at Tadimari in the Chiyeti-sima to the temple of Chennakesava in the village by Sake-Ravutu for the merit of Avasaram Damarasaya from whom he is said to have got the <i>sima</i> as <i>amarani</i> .
328	On one of the gates of the same fort.	..	....	Saka 1648, Vyaya, Magha, su. 16.	Do.	Records the reconstruction in the fort of Tadimari of the <i>gopura</i> , <i>prākāra</i> , the bastions and the ditch, by Mahanayakacharya Sake-Irunadi Kondappayanagaru, son of Veṅkatappa-Nayudu and grandson of Kondappa-Nayudu. On this day he also had a new cannon mounted on the bastions.
329	On a slab built into the basement of the <i>dhevastambha</i> in the same fort.	..	....	Saka 1*2*, Virodhi, Chaitra, su.	Do.	Much damaged.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On another slab built into the same basement.	..	....	Śaka 1606, Pramādi, Chaitra, śu. 12.	Telugu	Much damaged. Seems to refer to the coronation of the chief Mahānayaṅkachārya Śake-immadi Koṇḍappa-Nayudu in the presence of all his relations and people. Very much damaged.
331	On a boulder in a street in the same village.	..	....	..	Do.	
332	On a slab set up in a field to the south of Gariselapalle.	..	....	Śaka 145 [1], Viṇōdhi, Śrāvaṇa, ba.	Do.	Records an agreement by Kaki Padmaraju, a member of the Dommar caste, to the people of the village Gariselapalli otherwise named Prādhadevārayapura-agrahāra in Gutti-sima, a sub-division of Penugonda-rājya, by which the former granted the allowance which the villagers usually gave him and his caste people, for service, worship, offerings, and perpetual lamp to the god Chemmak-sava of the village. The inscription was written by Machōju, son of Bhairōju.
333	On a rock in front of the Śiva temple on the hill at Cherlopalle, hamlet of Dampetla.	..	....	..	Sanskrit (verse) in Telugu.	Damaged. A single verse in praise of a certain chief said to be the grandson (?) of Gaṅgapa (?).
334	On a slab set up in the maṇḍapa of the Śiva temple at Naga-samudram.	..	....	Kilaka, Vaisākha, śu. 13, Wednesday.	Telugu	The portion of the inscription after the date is completely effaced.
335	On the sculptured slab of the Saptamātrikas in the temple of the Saptamātrikas at Mushtikori-la.	..	....	Bahudhanya ..	Do.	States that the images of Akkadeva and others were set up by Rama . . . mayya in this year.
336	On a boulder in a field at Kuntimaddi.	..	....	Pingala, Śrāvaṇa, śu. 11.	Do.	States that the village Kuntimaddi was granted as a <i>sarva-mānya-agrahāra</i> under the name of Viṭhalapuram by Murti Viṭhalarājya.
337	On a stone lying in a field in front of the Chandramaṇḍisvara temple at Kunuturu.	..	....	..	Kannada	Fragmentary. Seems to give the <i>prāśasti</i> of the Western Chalukyas.
338	On a stone set up in front of the Hanuman temple at Kana-ganipalle.	..	....	..	Telugu	Damaged. Seems to be in praise of god Narasiṃha.
339	On another stone in the same place	Vijayanagara	Vijayanagara	Śaka 1473, Śādharaṇa, Bhādrapada, śu. 15.	Kannada	Incomplete. Seems to record some grant in the village Kanagundenahalli to a Śaiva teacher of Anagundi by Ramarājya, while he was the minister.
340	On a stone set up in a street in the same village.	Do.	Vijayanagara	Śaka 1465, Vijaya, Vaisākha, śu. 13.	Telugu	Records an order of Išvarayya, the agent of Vakṭi Timmappa-Nayanavaru to Bhūvi-Reddi (bennama-Reddi) of Kanaganipalle and karnam Chinnaya, Parvataraju Basavayya and Ayyaparsu Nāgaya, to remit the several taxes on the five artisan castes (<i>pañcālanāru</i>) of Kanaganipalle, from which the castes had been exempt since former times but which were imposed in the time of Timmappa-Nayudu, as a result of which the <i>pañcālanāru</i> migrated from the <i>sīma</i> to Kundripi-sima and Pakala-sima.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
341	On a stone set up in another street of the same village.	..	....	..	Telugu	Damaged and fragmentary. Seems to record a grant of land by the chief Timmappa-Nayudu [for the merit of] his father Mallappa-Nayudu.
342	On a stone lying near the Tirumalaraya temple on the hill near the same village.	Vijayanagara	Virapratapa Sadasiyaraya-Maharaya, ruling from Vijayanagara.	Śaka 14 **, Kalayukti, Āsvija, śu. Viśvānu, 10.	Do.	Damaged and incomplete.
343	On a big stone near a house at Togarakunta.	..	....	..	Do.	Records the grant of some land by Mahānayaṅkacharya Saka Immadi-Chadrupu-Nayudu to the smith Liṅgoju, son of Togarekuntā for forging a cannon.
344	On a stone planted in a field to the north of the same village.	Western Chalukya	Tribhuvanamallaḍa, ruling at Jayantipura.	Solar eclipse	Kannada	Records a grant of two flower-gardens and house-sites by Daṇḍanayaka Kompanaya and others to the Basadi of Chandraprabhadeva at Togarekunte for worship, offerings and repairs [for the merit of] Mahāmaṇḍaśvara Kumara-Tailapadeva. The inscription mentions at the end a disciple of Padmanandideva of Mūḷasaṅga.
345	On a stone set up in front of the Gulagani Veṅkaṭaramaśvamin temple about a mile to the west of the same village.	..	....	Bahudhanya, Śrāvapa.	Do.	Damaged. Seems to record the gifts of pillars made by certain individuals to the temple of Tirumaladeva at Togarayakunte.
346	On a rock in a field to the north of the tank bund at Tumucherla .	Vijayanagara	Vira-Vijaya Bukkaraya-Maharaja, [son of] Vira Devaraya-Maharaya,	Śaka 1375, Śrīmokha, Āśvayuja, śu. 10, Thursday.	Do.	Damaged. Seems to refer to some forts.
347	On a stone lying near the temple of Saṅgaśvara at Chennarayapatham.	..	....	..	Do.	Damaged.
348	On a rock near the same temple ..	Western Chalukya.	Ahavanam[illa]	..	Do.	Seriously damaged and fragmentary.
349	On a boulder to the west of the same temple.	..	....	Bahudhanya, śu. Kartika, Wednesday.	Do.	Seriously damaged and illegible. Seems to refer to some great Vedic solar and mentions Kalapura (town).
350	On a boulder to the east of the same temple.	Vijayanagara	....	..	Sanskrit in Nagari.	Records the construction by Ananta, son of Bukka and grandson of (name lost), the minister of Haryapa (Harihara), of a dam called Anantasetu and his grant of a village called Bukharajambudhi to Brahmins who were learned in the Vedas.
351	Below the same inscription ..	..	....	..	Do.	States that this (boulder) marks the limit of the village Haribarapura.
352	On a rock by the roadside about a furlong to the north of Nasanakota .	Vijayanagara	Virapratapa Sadasiṛadeva-Maharaya	Śaka 1468, Parabhava, Jyēsthā, śu. . .	Telugu	Records the remission of certain taxes on the barbers of the villages comprising Nasanakotasthala by Paṭappanayani-Ayyavaru, the <i>nāyaṅkara</i> of the division, at the instance of Aliya Rāmappa-Ayyavaru for the merit of the king.
353	On a stone lying in a field of Gadidakunta , hamlet of Nasanakota.	..	....	Viśvānu, Phalguṇa, Wednesday.	Do.	Seriously damaged.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	On a slab built into the <i>prākāra</i> wall of the Hanumān temple at Chintalapalle , deserted hamlet of Motor-Chintalapalle.	..	....	Āsvija, su. 10.	Telugu	Damaged and incomplete. Seems to record grants of land as <i>mānya</i> (by or to?) Nallinayani Rāmayyagāru, the <i>kāvalidōra</i> of the village.
355	On a stone lying by the roadside at Kondapuram.	..	....	..	Kannada	Damaged. Seems to record the grant of a village as <i>grīṭa</i> for offerings to the deity in the temple of Kēśavadevārāya.
356	On a rock in the bed of the Pennar river in the same village.	..	....	..	Do.	States that this marks the boundary of the village of Kēśavarāya.
357	On a boulder in the bed of the Pennar river at Perur.	..	....	Siddharthi, śakha, su. 5.	Do.	Records the consecration of the image of god Śanapara- <i>raja</i> -Iṛumaladevaru by Immadi Tamma-Nāya[ka]*ru, son of Venkaṭapa-Nayaka, and his perpetual devotion at the feet of the god.
358	On a stone set up in a field at Kottapalle , hamlet of Perur.	..	....	Śaka 1478, Siddharthi, Margasira, su. 6.	Do.	Incomplete. Seems to record some order of the <i>Pārapadugāraru</i> (name lost) of the Kundiṛupī-sima, to Malika Ayyāji-Vodeyaru, Pamaśūrama-Paṇḍitaru, the officer at Peruru, the <i>gavālas</i> , <i>sēṇḍaṭṭayas</i> and the farmers of the village.
359	On a boulder in the bed of Pennar river in the same village.	..	....	Raktakāshi, Karttika, su. 15.	Do.	Records the devotion of a certain Lakṣmīnarasimha, the son of [Jaka] Naraśimha and grandson of Aṇḍalappa of Dodagaṭṭa to the gods Kāśi-Visvanāthasvāmi, Prayāga Bindumādhavasvāmi, and the goddess Bhagīrathī. Near this inscription are sculptured on the stone the figures of these deities.
360	On a stone in the same place	..	....	Kṛka, Karttika, su. 12.	Do.	Similar to the above. Damaged. Seems to record the installation of (the image of) the river goddess) Pinakīn-devī by Timmana of Kundiṛpī.
361	On another stone in the same place	..	....	Śubhakṛit, Margasira, su. . . , Saturday.	Telugu	Records the devotion of Naladimmoḷu, son of Davile Appōju, to the god Lakṣmīnārāyaṇasvāmi.
362	On the same stone	..	....	Rakṣasa, Karttika, su. 3, Monday.	Do.	Records the devotion of Naraśimhaya to god Lakṣmīnārāyaṇasvāmi.
363	Do.	..	....	Kṛka, Bhādrapada, su. 30.	Do.	A similar inscription of a certain Venkaṭādri, son of Chādivē Appōju, a devotee of the same god.
364	Do.	..	....	..	Do.	An inscription of another son of Chādivē Appōju named Yara-Timmoḷu.
365	On another boulder in the same river-bed.	..	....	Svabhānu, Āsvija, su. 15, Sunday.	Do.	Seems to record the remission of certain taxes on the lands at Perurasthala by the Mahānāyankachārāya Venkaṭādri-Nayaka, the chief <i>apṇagāl</i> of Perur.
366	On a stone lying in the Pennar river bed at Koṇṭinayanipalem.	..	....	Pramadi, Phalgunā, su. 7, Monday.	Do.	Mentions a certain Jāladi Chinna-Venkaṭaramaṇa, son of Aṇḍappa, a <i>kamma</i> of Rāmapuram.
367	On a white slab set up before the <i>garuḍastambha</i> in the Vēṇu-gōpalasvāmi temple at Tangeda , Palnad taluk, Guntur district.	Reddi	Komaragiri-Reddi	Śaka 1316, Bhāra, Adhika-Śrāvaṇa, su. 11, Friday.	Do.	Records the grant of some land for offerings in the temple of Gopīnātha at Tangeda by a commander of the regiment of soldiers (<i>banīṭapādāla</i>), for the merit of the king.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On another slab in the same place	Vijayanagara.	Virapratāpa Śaṣasivadeva-Maharāja	Śaka 1471, [Kilaka], Vaisākha, su. 15, Sunday, lunar eclipse.	Telugu	Registers the grant at the instance of Mahamandalesvara Ramarāja Viṅṭhalayadeva-Maharāja of the village Kāhuvaram in the Taṅṭeḍa-sima for worship and offerings to the god Śrī-Lakṣminarasinha of Taṅṭeḍa by Mahamandalesvara Apratimalla, devachōḍa-Maharāja, the son of Mummayadevachōḍa-Maharāja and grandson of Somayadevachōḍa-Maharāja of the solar race. The village is said to have been in the <i>sīma</i> granted to the donor as <i>nāyānkara</i> by Mahamandalesvara Ramadeva-Maharāja.
378	On a slab set up before the western gate of the same fort.	..	....	Śaka 1634, Manmatha, Vaisākha, su. 15.	Do.	Records the reconstruction on this date of the temples of Gōpalasvami, Raghunayaka, Hanumanta, Ramesvara, Kalabastisvara, Virēśvara and other gods at Taṅṭeḍa which had been without worship since the year Kilaka, by the chief V. Chandramaṇi, by the contractor of the revenues (<i>ṭiaraṭi</i>) of the Taṅṭeḍa-sīma, and the celebration of the <i>brahmōtsava</i> in the temples of Gōpalasvamin and Virēśvara at the request of the <i>sthālakarāṇam</i> Taṅṭeḍa Surappa and Kichobana.
379	On another slab set up in the same place.	..	....	Śaka 163[4], Manmatha, Śravarṇa, ba. 10.	Do.	Records the renewal of the Utra-tirunāl festival of the god Gōpalasvami of Taṅṭeḍa which had been in abeyance since the year Akshaya previous to the date of the inscription, by Śurapa Kichobana of Taṅṭeḍa with the help of two individuals (name lost).
380	On a slab set up in the reserve forest about a mile to the west of the same village.	Reddi	Komaragiri Reddi	Śaka 1313, Prajapati, Mārgaśīra, ba. 10, Monday.	Telugu and Sanskrit.	Records the construction of a temple and the consecration of the image of Śrī-Narasinha at Anantagiri near the confluence of the Varabagundame and Bhavanāsi to the south of the Krishnavēṇi as the result of a vision he had of the god, by Chokkana Singanagaru who was governing Taṅṭeḍa under the king, and who also set up shrines for the Garudālvār and Hanumantālvār and consecrated them according to the <i>śgamas</i> and made grants of land in various villages.
381	On a stone lying on the banks of the Krishna near the same village.	..	....	Śaka 1366, Rakta-kani, Magha, su. 7.	Telugu	Records the construction of steps leading to the Krishnavēṇi on this date by Maṇḍali Gōpneḍu, son of Kāṭineḍu.
382	On a pillar in the temple of Bugga-Mallappa on the banks of the Krishna near the same village.	..	....	..	Do.	Completely damaged.
383	On a stone in the same place	..	....	..	Do.	Do.
384	On another stone lying near the same temple.	..	....	Śaka 1358, Nāla, Vaisākha, ba. 11, Friday.	Do.	Records the consecration of the image of Nandikēśvara, and the construction of a <i>maṇḍapa</i> before the god Papanasadeva by Mallipēḍi Tīppana.
385	On a third stone lying near the same temple.	..	....	Nāla, Jyēṣṭha, ba. 30.	Do.	Mentions Tīppana, son of Appa-Ojjhulu of Vedullacheruvu.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
386	On a stone lying near the temple of Ellamma at Sarangupalle , a deserted hamlet of Tangeda.	..	....	Śaka 1560, Vikrama, Kartika, 5, Saturday.	Telugu	Records the setting up of the godde's Āḍavani Yallamma in the temple of Išvara and the grant of land for the worship of the deities, by Ahothinēni Papaya with the permission of Vanigala and Papi-Reddi at the request of Umerla Raṅgappa-Nayudu.
387	On a slab lying in the temple of Gaṇṭāla Rāmalīngasvami in the same village.	Kakatiya	Mahamandalesvara Mahārāja.	Śaka 1280, Kṛṣṇa, Chaitra, śu. 10, Monday.	Do.	Records the grant by the people of the eighteen <i>samaṣas</i> and the <i>nānāśās</i> of Tangeda of a proportion of the profits on the sales at the place for the worship and offerings to the god Gaṇṭāla Rāmanāthadeva. The grant was made in the presence of Iṅvari-Nayanin-garu, son of Mahaya-Nayanin-garu.
388	On the same slab .. ..	..	....	Śaka 1258, Dhātu, Aśvadhā, śu. 15, Monday.	Do.	Records the grant of 24 sheep by Kēṭaya-Bhātupṇu, son of Gaḷa Kēṭiboyā, to the temple of Gaṇṭāla Rāmanāthadeva for the merit of his parents. The grazing fees (<i>gullari</i>) for these sheep and the <i>illari</i> (house-tax ?) due from the herdman who tended them were remitted by a Bolli-Pad-dana according to the orders of Tangeda Madala-Nayanin-garu who was then ruling over the region.
389	On a slab lying in the Virabādura temple in the same village.	..	....	Śaka 1813, Khara, Chaitra, śu. 7, Wednesday.	Do.	Records the reconstruction of the temple of Nilakanṭhēvara and Virabhadra at Tangeda and the consecration of the several images in it with due provision made for their worship by grant of lands by a certain Jōgayya. Recounts the vicissitudes of the temples which had originally been built by Surarasu and Kiccheṭara.
390	On a slab lying in the ruined Śiva temple within the fort on the Nagarjunikonda hill at Pul-lareddigudem , same taluk and district.	..	Mahamandalesvara, Ramayadēva-Maharājulu, son of Śrinātharāju Krishnarayani Singaraya.	Śaka 1413, Virōdhikrit, Magha, śu. 13, Friday.	Do.	States that Sarvarāju, son of Peramarāju of the Kaundinya-gotra, constructed the stone temple with golden pinnacles over it to the god Nagēśvaralinga at Nagarjunikonda and that for the worship and offerings of the god he presented half of the village . . . kalucha. Refers to the <i>śahavagadāna</i> made during a solar eclipse, by Singaraya for the merit of his father Viramarāju.
391	On a marble pillar set up on a <i>śūpa</i> -mound half a mile to the north of the same village.	Ikkaku	Maharāja Maḍharipuṭra Śrī Virapurusha-datta.	8th year, 8th month and 10th day.	Prakrit and Brāhmī.	Records the gift of a pillar by Chantisiṛi (?), the sister of the king, to the <i>chaitiya</i> enshrining the <i>dhatu</i> of Smaasam-buddha.
392	On another marble slab set up in the same place.	Do.	Maharāja Vaśiṣṭhipuṭra Bahubala Chatu-mṭla.	..	Do.	Records the construction of a <i>chaitiya</i> and a <i>viṣṭāra</i> for the Āvariyas by the king's mother, for the merit of her husband.
393	On a third marble slab set up in a field called Kottampalugu to the north of the same village.	Do.	Do.	..	Do.	Records the construction of a <i>chaitiya</i> and a <i>viṣṭāra</i> by the king's sister Kadabalisiṛi, who was married to a member of the family of Vanavasitas.
394	On a slab set up in the backyard of Nandikōṭayya's house at Kottur , Bezvada taluk, Kistna district.	..	....	Śaka 1438, Dhātu, Chaitra, śu. 2, Friday.	Telugu	Records the rearing of a palmyra garden by Tummalapāṭi Kōṇḍi-Setṭi at Kōttur for the merit of his ancestors both on his father's and mother's side.
395	On a slab set up in front of the ruined temple of Vasantarāya on the hill in the same village.	Reddi	....	Śaka 1312, Vishu, Pushya, Makara-samkrānti.	Sanskrit Telugu and Telugu.	Records the grant of a certain land by the king to the god Vasantarāya Lakṣmīnṛsimha.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
396	On another slab set up in front of the same temple.	..	....	..	Telugu	Records the construction of the steps leading to the temple of Vasantarāya Narasiṃha by a certain Upendraya, an <i>archaka</i> of the temple.
397	On a pillar built into the doorway of the ruined Bhmalingasvami temple at Gudipudi, Sattenapalle taluk, Guntur district.	..	....	..	Sanskrit (verse) in Telugu and Telugu (prose).	Incomplete. Seems to be continued on another face now built in. Records the enjoly of the chief Mandāḍi Konda-Nāyaka and his family. States that he was born in <i>Phanindrakula</i> , was a lord of the city of Manināgapura, was born in the Vishnu-vaṃśa and the Penn-gaṇḍāvaya.
398	On another pillar in the same place	Kakatiya ..	Mahamaṇḍalēśvara Maharāja.	Śaka 1234, Vaiśākha, śu. 5, Thursday.	Telugu	Registers a grant of land by the general Rayapaṭṭa-sāhini Dāḍi Virayanayankula to the temple of iśvara.
399	On a slab built into the basement of the <i>ābhayaśambha</i> , in front of the Chennakēśavasvami temple at Paturu. Rajampet taluk, Cuddapah district.	Vijayanagara	[Pra]vudhadevarāya	Śaka 1299, Pingala, Chaitra, śu. 1, Sunday.	Do.	Much damaged. Mentions the village Pāturu.
400	On a step of the Śiva temple on the bank of the Cheyyeru about two miles from the same village.	..	....	..	Do.	Fragmentary and damaged. Mentions [A]ruva Tripuvapasingambū. The characters belong to about the 8th century A.D.
401	On a wall of the <i>maṇḍapa</i> of the Chennakēśavasvami temple at Katteragandla, Badvel taluk, Cuddapah district.	Vijayanagara	Virapratapa Krishnadevarāya-Maharāja, ruling from Vijayanagara.	Śaka 1452, Virōdhi, Vaiśākha, śu. 15, lunar eclipse.	Do.	Records the grant of the village Nuvasthalapadu to the temple of Chennakēśavarāya at Kattragandla by Siddhavaṃam Yallamaruṃgaru of the Srivatsa-gōtra and Āśvalayana-sūtra, the agent of Rayasam Ayyapparasayya, who was the governor of the Udayagiri-durga, for the merit of Abbanura, the mother of Ayyapparasayya.
402	On a slab set up in the compound of the same temple.	Do.	Do.	Śaka 1448, Parthiva, Pūṣya, śu. 15, lunar eclipse.	Do.	Records the grant of the village of Katragandla, as well as the tax collected for the <i>Pāṇḍya</i> of the Sakali-sima in the Gaṇḍikōṭa-sima presented by the king to Demarasaṃyā as <i>nāyanḱaram</i> , for worship and offerings to the god Chennakēśavarāya of Katragandla by Annajayya, the son of Padaviḍu Virūpaksha-Dikshita of the Gargya-gōtra and Apastamba-sūtra, who had performed the <i>Sarvakṛti</i> and <i>Vājipeya</i> sacrifices. The grant is said to have been made for the merit of the king and of Demarasaṃyā.
403	On another slab set up in the same compound,	Do.	Virapratapa Krishnadevarāya-Maharāja	Do.	Do.	Registers the grant of some land in the village of Katragandla as well as a duty on several articles imported and sold in the place, for offerings and perpetual lamps to the god Chennakēśava of Katragandla, by Veṅgalayya, the son of Krishnayya, who was the agent of Annaji-Ayyavara, a subordinate of Avasaram Demarasaṃyā, the governor of the Gaṇḍikōṭa-sima.
404	On a slab lying in a place called Kabireddigarikunta to the north of the same village.	..	....	Śaka 1716, Ananda, Aśvadhā, śu. 15.	Do.	Records the founding of the village called Lakshmammapalle in the <i>mirāsi</i> of Strigirāju Narasanna, the construction of a well and tank and the grant of some land for the purpose of feeding people in the month of Magha.

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On a slab lying in front of the Chennakēśavaśvāmi temple at Palugurallapalle , same taluk and district.	..	....	..	Telugu	Beginning lost. Records a grant of land as <i>mānya</i> to certain barbers for their service of playing on the pipes and drum in the temples of Chennakēśavaśvādeva and Somaśvaraśvādeva.
406	On a slab set up in front of the temple of Durgā in the same village.	Vijayanagara	Vīrapratāpa, Sadāśivaśvādeva-Mahārāja, ruling from Vijayanagara.	Śaka 1475, Paridhavi, Āśvija, śu. 10.	Do.	Records a grant of money received as <i>kāṇika</i> in the temple at Peddakōḍuru for the conduct of the festivals in the temple of Amkālā-Paramēśvari of Kōḍūru by Jāṅgam Sarva.... the son of Vīraṇa at the instance of Mahāmandalēśvara Varadāya Avubhalēśvaraśvādeva-Mahārāja. Records that Vīrappa, son of Iamkabhaita of Peddakōḍuru, paid his respects to the god Sōmalīṅga.
407	On a pillar in the Śiva temple in the same village.	..	....	..	Do.	
408	On a slab lying near the ruined temple of Bhairava on a billock, two miles to the east of the same village.	Vijayanagara	Mahāmandalēśvara Vīra-Dēvarāja-Odaya, ruling from Udayagiri.	Śaka 1318, Dhātu, Vaiśākha, śu. 10, Wednesday.	Do.	Records a grant of <i>vyittis</i> on a land by Bīrudarāju Lakkaśvādeva-Mahārāju and Alalajadeva-Mahārāju, who were governing Sākali Peddakōḍuru, for the maintenance of worship in the temple of Bhairava on the hill, which was in ruins, and was repaired by a certain Avubhalanātha with the understanding that those cultivating or raising a garden on the land should pay to the temple some portion of the produce.
409	On a slab set up in the <i>prākāra</i> of the Chennakēśavaśvāmi temple at Miduturu , Nandikōṭkur taluk, Kurnool district.	Do.	Sadāśivaśvādeva-Mahārāja, ruling from Vijayanagara.	Śaka 1469, Pālavaḍa, Kārtika, śu. 15.	Do.	Records a grant of some land by Mahāmandalēśvara Kōṇayyaśvādeva-Mahārāju of Soma-vāṇsa and the Atreya-gotra to the god Śrī-Chennarāja of Mīrūturu for the daily procession in palanquin, worship and offerings to the god. Records also the grant of a flower-garden and a tank to the temple by the same donor. The village Mīrūturu is said to be an <i>amaram</i> granted by the king to the chief, whose ancestry for four generations is given.
410	On a second slab set up in the same <i>prākāra</i>.	..	....	Śaka 1475, Pāramātoha, Kārtika, śu. 12.	Do.	Records a grant of land as hereditary <i>kāpāchi</i> by Mahāmandalēśvara Anantarāju Kōṇamarājayaśvādeva-Mahārāja and the <i>śhāmikas</i> of the temple of Śrī-Chennarāja of Mīrūturu, to the musicians of the temple in lieu of the pay that they were getting for their service of singing and playing on the instruments during the services.
411	On a slab set up to the right of the main entrance into the same temple.	Vijayanagara	Vīrapratāpa Śrīraṅgarayaśvādeva-Mahārāja, ruling from Penugondapuram.	Śaka 1503, Viṣṇu, Āśvija, śu. 10.	Do.	Records a grant of land in the villages of Yēnugavēta and Damagaṭṭa by rajayaśvādeva-Mahārāju, the son of Vēṅkaṭāḍri Rajaya and grandson of Mahāmandalēśvara Rāmārāju Śrīraṅgarāju of the Atreya-gotra and the Soma-vāṇsa to the temple of Chennarāja of Mīrūturu. The village is said to be in the <i>amaram</i> granted to the chief.
412	On the wall of the front <i>prākāra</i> of the same temple.	..	....	Śaka 1486, Raktākshi, Vaiśākha, śu. 15.	Do.	Registers the grant of some land as <i>sarvamānya</i> by Mahāmandalēśvara Anantarāju Naraśarājayaśvādeva-Mahārāju to Chinatimmana, the son of Mandalēśvara, who had made a <i>chagpra</i> to the god Chennarāja in this village at the instance of Kōṇayyarāju, the donor's father.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
413	On the same wall	Vijayanagara	Virapatapa ruling from Vijayanagara.	Śaka 1483, Dornati, Jyeshtha, ba. 10.	Telugu	Registers a grant, on the auspicious day of Uttāna-dvādasi, of land in the village Miruru as <i>sarvaṁāya</i> to the god Chennakēśvaradeva of the village by Dalavayi Bhadrinayanigara for the merit of his father Chiddela Bonminedu out of the lands presented to him by Anantarāju-Narasāju.
414	Do.	Do.	Do.	Do.	Do.	Registers a grant of land in the village of Miruturu in Kannadu-sima as <i>sarvaṁāya</i> by Dalavayi Bhadrinayaka, the son of Chitte Bomminayaka to the god Chennakēśvaradeva of Srigriri, for the maintenance of a <i>satra</i> (feeding house) for the <i>parusha</i> (pilgrims) visiting the place during Sivaratri.
415	Do.	..	...	..	Do.	States that the followers of Mārābhōyi, the servant of Mahāmandalēśvara Anantarāju Kōṇayadeva-Maharāju fought with the Ravutu of Timmā-Nayinivāru at Kandanolu and captured their horses.
416	On the wall of the south <i>prākāra</i> of the same temple.	..	...	Śaka 1570, Bahudhanya, Asha-dha, śu. 11.	Do.	Registers the grant of some land at Miruturu which was under his rule, by Mahāmandalēśvara Ramarāju Anku Gopalārājayadeva-Maharāja to a certain Tamburu-Sarvaya.
417	On a slab lying in the Virabhadra-svāmi temple in the same village.	..	...	Śaka 1469, Parābhava, Kartika, śu. 12, Friday.	Do.	Records a grant of land to a certain Tummala Virājiyya and Mallājiyya for some services in the temples of Chennarāya and Virabhadra, by Mahāmandalēśvara Anantarāju Kōṇayadeva-Maharāju.
418	On a pillar in the <i>maṇḍapa</i> of the Bhētēśvara temple at Musalimadugu, same taluk and district.	..	...	..	Gantha and Tamil.	Gives the name of Vibhūti-Gauraya, a devotee residing at Sripurvata. In the Tamil portion the person is called Tirunṛṅ-Gaurayan.
419	On another face of the same pillar.	..	...	..	Sanskrit in Telugu and Nāgarī.	States that Vibhūti-Gaura, a devotee of the god was born at Machirājapali near Orungallu, was a resident on the Śrīsaika hill, and was a disciple (?) of the house of Paṇḍitarādhyā.
420	On the same face	..	...	..	Telugu, Nāgarī and Tamil.	States that the figure (in the pose of worship above the inscription) represents Gauraya.
421	On the third face of the same pillar.	..	...	..	Telugu	Mentions Ananda-Bhairāḍu (?) in the temple of Bētēśvara-dēva.
422	On a broken slab built into the floor of the <i>maṇḍapa</i> of the same temple.	..	...	Khara, Vaiśākha, śu. 15.	Do.	Damaged. States that the <i>maṇḍapa</i> (?) was built by Siddhirāju, son of Appalarāju-Paparāju.
423	On two sides of a mutilated pillar set up near the entrance to the fort in the same village.	Vijayanagara	Virapatapa ruling from Vijayanagara.	Śaka 1461, Vikarī	Do.	The portion consisting of five or six lines below the name of the king on the first side is completely damaged.
424	On a fragment of slab lying behind the Kṛishṇa temple in the same village.	Kakatiya	...	..	Do.	Only the name of the king's dynasty can be read. Seems to mention a Mahāsāmanta.
425	Above the entrance into the royal <i>masjid</i> at Rajahmundry.	Tughlaq	Ghiyāthūd Dunya Abū ... Tughlaq Shah.	H. 734, Ramzan 20 (=A.D. 1324, Sep. 10, Monday).	Persian	Deciphered for the office by Mr. Ghulam Yazdani. States that Salār 'Ulwi built the mosque on this date, when Ulugh Khan was viceroy.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	Dharwar taluk, Belgaum district (Bombay). On a slab set up in front of the temple of Jambukesvara at Hmbli.	Yadava ..	Kanharadeva ..	3rd year, Kṛka, Pushya, su. 9, Friday.	Kannada ..	Records a grant of land in the presence of Amritesvara of Anpige to a number of brahmins by Mallu-Setti, the son-in-law of Bichi-Setti, the commander-in-chief of the king's forces.
427	On a pillar to the right of the entrance into the central shrine in the same temple.	..	....	Śaka 1166, Krodhi, Bhadrāpāda, Friday, lunar eclipse.	Do. ..	Registers a grant of a bullock to be used as conveyance for bringing articles for the worship of god Jambukesvara.
428	On a hero-stone set up in the Kalamésvara temple at Ammimbhavi.	Kadamba ..	Śivachittadeva Tribhuvanamalladeva ..	18th year, Sobhakrit, Chaitra, ba. 11, Tuesday.	Do. ..	Damaged. Seems to record a grant to Śrī-Mulasthanadeva by a <i>Sāmanta</i> .
429	On a slab set up in the Malikarjuna temple in the same village.	Do. ..	Śivachitta Permanadi ..	17th year, Śukla, full-moon, Pushya, Sunday, lunar eclipse.	Do. ..	States that Bapana granted land to two <i>mathas</i> of Ammayanbhavi, for the worship of the god Malikarjuna.
430	On a slab lying in front of the Jaina <i>basti</i> in the same village.	Western Chalukya.	Jagadekamalla ..	8th year, Krodhana, Phalguna, amavasya, Vyatipāda.	Do. ..	The first part gives <i>grāmasamayas</i> (rules) for the conduct of affairs in the <i>agrahāra</i> village Ammayanbhavi. The latter portion states that Sarmana, the commander of armies, rebuilt the old Ammayanbhavi and granted land for the perpetual worship of god Srayambhu-Mūlaśthanadeva. The inscription was engraved by Jinavarmmoja.
431	On a slab built into the ceiling of the central shrine of the same <i>basti</i> .	Do. ..	Tribhuvanamalla ..	Śaka 993, Virodhikrit, pañchami, Sunday, Vyatipāda.	Do. ..	When Jayakēśi the Kadamba prince was ruling at Gōve under the suzerainty of the Chalukya king Tirubhuvanamalla. Sivataśa, a member of the four hundred <i>mahājanas</i> of Ammayanbhavi built a Śiva temple and granted land and provided for the proper worship of the god.
432	On a slab lying in front of the same <i>basti</i>.	..	....	Chalukya-Vikrama era 36, Nandana, Bhadrarāda, amavasya, Sunday.	Do. ..	States that Sati-Chandikabba, the wife of Pañdita-Uttavarāsi of Unkal, granted for the <i>satra</i> of Adityadeva, a paddy-field, a house and other minor things.
433	On a slab lying in the backyard of a barber's house in the same village.	Vijayanagara	Sadaśivaraya ..	Śaka 1469, Pavaṅga, Ashādha, su. 11.	Do. ..	Registers the remission of taxes on barbers by Mahamañjaleśvara Śrināgarāja Rāmarāja at the request of the barbers Timmoja, Kemmoja (Kondōja) and Bhadrōja.
434	On a slab lying in front of the Kōdi-Baavanna temple at Devara Hūballi.	Kadamba ..	Jayakēśideva ..	20th year, Kṣhaya, Jyēsthā 8, Wednesday.	Do. ..	The <i>mahājanas</i> of the <i>agrahāra</i> Hūppavalli, built with unanimous consent, the temple of Lakṣmidevi and granted for the worship of the goddess, fields, shops and provisions.
435	On a slab set up at the entrance into the same village.	Vijayanagara	Sadaśivaraya ..	Śaka 1469, Pavaṅga, Aśvīja, su. 2.	Do. ..	Registers the remission of taxes on barbers by Rāmarāja at the request of barbers Timmoja, Kondōja and Rāmōja.
436	On a broken slab lying near the Śiva temple at Bada.	..	....	..	Do. ..	The upper portion of the record is lost. The last few lines record the grant of crops to god Išvara and one paddy-field to god Kēśava.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
437	On a slab lying near the ruined temple of Siddhalingsvara at Mangundi .	Western Chalukya.	Tribhuvanamalla	Kali 4289, 16th regnal year of Jayakesi, Dundi, Pushya, ba. 8, Wednesday, Uttarayana-samkranti; Rudhira-gari, Sravana, su. purnima, Friday: Kali 4288, 25th regnal year of Jayakesi, Prajapati, Sravana, ba. 18, Monday: Kali 4299, 28th regnal year, Bhava, Magha, ba. 2, Vaddavara.	Kannada	States that a son was born to Jayakesi, the son of Sri-Vijaya the brother of Sivachitta-Permadi. When Jayakesi was ruling from Halasige, various gifts of land, cows, etc., were made to Chandrabhushapadeva the <i>arabaka</i> of god Uguresvara consecrated by him at Mangundi. They were made during the reign of Jayakesideva and Sri-Vajuradeva by the devotees from Ugra 300, Malavali 1000 and Manigundi 504.
438	On a slab lying near the Durga temple in the same village.	Kadamba	Jayakesideva and Sivachitta Vajradeva..	Kali 4317, 2nd regnal year of Vajradeva, Isvara Magha, ba. 2, Friday.	Do.	Records a grant of fields and a tank to god Bojagesvara by the <i>mahajanas</i> of Manigundi 504.
439	On a slab lying in a field called Kallappana-Hakkalu to the west of the same village.	Do.	Sivachitta Jayakesideva and Sivachitta Vajradeva.	Kali 4288, 29th regnal year of Jayakesi, Yuva, Chaitra, ba. 7, Monday: Saka 1138, Yuva, Chaitra, ba. 10, Thursday, Samkranti and Vyatipata : 8th regnal year of Vajradeva and Saka 1140, Isvara, Kartika, su. 8, Thursday, Nandisvara-parva: Vishu, dvitaya, Vaisakha, su. 1, Tuesday and ba. amavasya, Sunday, Solar eclipse: Kali 4288, 16th regnal year of Jayakesi, Dundi, Wednesday, Uttarayana.	Do.	Records various gifts to the Jinalaya at Manigundi by the 'Bhavys' of the place for the renewal of the <i>bosti</i> and the worship of the god. Gives also a list of Jaina saints at Manigundi.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
440	On a <i>sati-stone</i> set up in a field called Siddhalinga-Hakkalu in the same village.	..	....	Kalayukti Śrāvana, ba. Wednesday.	Kannada	Records the death of a certain Naḍaprabhu Mallappa.
441	On a slab set up on the tank-bund at Garag.	..	....	Vikrīti, Śrāvana, ba. 4, Thursday.	Do.	Records the death of Śāntivradēva, a preceptor of the <i>Kamudi-gaṇa</i> of the <i>Yāpaniya-saṅgha</i> .
442	On another slab in the same place	..	....	..	Do.	The inscription is completely worn out except in the first few lines. Mentions the <i>Yāpaniya-saṅgha</i> and <i>Kamudi-gaṇa</i> .
443	On a slab set up in front of the Vrabhadra temple in the deserted village Bokypapur .	Kadamba	Śivachittā Vira-Permaḍi	17th year, Subhānt, Pushya, su. 10, Monday.	Do.	It is stated that Śivachitta-Permaḍi and his subordinate chiefs made various gifts of land, house, etc., to god Svayambhūdeva of Arasāngere for proper worship and the perpetual lighting of lamps.
444	On a slab set up in front of the Malikarjuna temple at Bhavi-hal .	Do.	Jayakēśi	Chalukya-Vikrama-year 50, Viśva-vasu, Pushya, su. Monday, Uttarāyana-saṁkrānti, Vyatipata.	Do	Registers the grant of certain fields and a house to god Malikarjuna-deva of Halgundi (i.e., Bhavihal) by the officers of Kundur-naḍ.
445	On a niche to the proper left of the entrance into the central shrine of the Kalameśvara temple at Tadkod .	Yadava	Rāmaachandra	14th year, Chitra-bhānu, Jyēṣṭha.	Do.	States that a Jain <i>bastī</i> was built at the instance of <i>sarādāhikāri</i> Mayadeva under the orders of the queen of Kannaradeva.
446	On a niche to the proper right of the same entrance.	..	....	..	Sanskrit in Kannada.	Begins abruptly. Jinendra Chandranātha is invoked to protect the great saint Śrī-Vasupūjya, the son of Balachandra.
447	On the front face of a pillar in the ruined Basava temple at Kottagi .	Yadava	[Śrī-Praudha-Pratapachakravartī] Mahadevaraya.	Śaka 1186, Rakta-kēhi, Vaiśākha, su. puṇame, Sunday.	Kannada	Records the grant of land, etc., for rebuilding the Basava temple and for conducting regular worship in it, by the Kadamba chief Chatayyadeva.
448	On another face of the same pillar	..	....	..	Do.	Seems to state that Baṇavi-Setṭi built a tank for the Jangamas.
449	On a slab set up near the Basava temple at Kalle.	..	....	..	Archaic Kannada	Records the death of a hero (name lost). The characters may be approximately assigned to the 7th or 8th century A.D.
450	On a slab set up in front of the Rāmalinga temple at Madanbhavi .	Kadamba	Jayakēśi	Chalukya-Vikrama-year 52, Śaka Kalayukta, Kartika, su. 11, Monday, and Pramāthi, Magha, amāvāsyā, Sunday, solar eclipse.	Kannada	Records the grant of a flower-garden, coins, etc., for the worship of Śrī Svayambhūkalidēva by the <i>Gaṇaḍas</i> of the village Māndur, and also of a field measuring six <i>matṭar</i> to the south of Kannagūḍa by king Jayakēśi. Also states that some lands were granted to the same god by the officer (<i>Sūbhada Perṇagūḍe</i>) Śaṅkarayya.
451	On a slab lying in the village <i>chāvāḍi</i> at Tegur .	Western Chalukya.	Tribhuvanamalla-deva	Chalukya-Vikrama-year 7, Jyēṣṭha, su. 15, Sunday Uttarāyana-saṁkrānti.	Do.	Registers the grant of a field measuring 4 <i>matṭar</i> (boundaries given) for rebuilding the temple of Kalidēva and for conducting regular worship to the god, by Jayadeva-Gavūḍa, when Gōvaladeva was ruling Hulsiḡe 12,000 and Konkana 900.
452	On a broken slab set up in front of the Kalameśvara temple at Singanahalli .	Kadamba	Jayakēśi	Śaka 1046, Śobhā-kṛt,.....	Do.	Much damaged. Seems to register the grant made by an assembly of brahmins (<i>brahmasabha</i>).

C.—Stone inscriptions copied in 1926—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
453	On a slab set up in the same temple at Venkatapur.	Kadamba ..	Jayakēsi ..	Śaka 1058, Nāja, amāvāsya, solar Monday, Uttarayana-saṅkṛanti, Vyatipata. Utta-śobhakṛti, Uttarayana-saṅkṛanti.	Kannāḍa ..	States that Jayakēsi granted a field (boundaries given) made tax-free to the god Somanātha.
454	On a slab set up in front of the temple at Venkatapur.	Do. ..	Do. ..	Do. ..	Do. ..	Much damaged. Seems to record a grant made by Jayakēsi with Mañjaladēvi.
455	On a pillar set up in the Kanakuma temple at Kanakur.	Western Chalukya.	Tribhuvanamallaḍev?	Chalukya-Vikrama year 27, Subhānu, Magha, śr. 13, Monday.	Sanskrit and Kannāḍa.	Records the grant, one by a brother of Chalukya Tribhuvanamalla to Vamaṇa-Bhaṭṭopadhyaya of Kanakapur and the other, of the village Kanakapur to god Somanātha, by Jayakēsi according to the orders of Tribhuvanamalla, on the occasion of the former's marriage.
456	On a slab set up on the tank-bund at Mugad.	Do. ..	Do. ..	Do. ..	Kannāḍa ..	Gives the genealogy of a <i>sāmanta</i> of Śrī-Govāḍadēva. Mentions Chavūṇḍa (his wife Pattiyaḅka), Tribhuvanadēva (his wife Chelliyakka) and Martāṇḍa (his wife Gojjiyakka).
457	On a hero-stone set up in the same place.	Do. ..	....	Do. ..	Do. ..	Much worn out. Commemorates the feat of a hero at Mugad who died fighting in a cow-raid to protect the cows.
458	On a slab set up in the same place	Western Chalukya.	Tribhuvanamalla ..	Śaka 1047, Viśvavasu, Pushya, śr. 5, Friday.	Do. ..	Gives the same genealogy as in No. 456 (above) of the <i>sāmanta</i> Nakarasa who ruled over Mugūṇḍa 30, with slight alterations in names. States that Nakarasa's brother Baṃmarasa gave a field (boundaries given) for the extension of a tank dug by his ancestor Chavūṇḍa. The inscription was engraved by Bharatoja.
459	On another slab set up in the same place.	Do ..	Trailokymalla Ahavamalla	Śaka 966, Pārthiva, Chaitra, śr. 5, Sunday.	Do. ..	Mentions a number of Jaina teachers at Mugad. States that <i>sāmanta</i> Martāṇḍa who ruled over Mugūṇḍa 20 renewed the Jaina <i>dhātī</i> Samyukta-ratnakara, built by his ancestor, granted a paddy field for the feeding of the four-fold Jaina saints and built a <i>nāṇaka-sālā</i> attached to it.
460	On a slab lying in front of the Hanuman temple at Siddhapur.	Do. ..	....	Chalukya-Vikrama year 45, Śarvati, Chaitra, śr. 5, Monday.	Do. ..	Registers the grant of a field and coins to Mulaṣṭhānadēva of Posavolala; the grant is signed in the end by a certain Ganapati.
461	On a slab lying in front of the <i>Sivamandapa</i> in the same village.	Kadamba ..	Jayakēsi ..	Śaka 1058, Ānanda, Pausya, amāvāsya, Sunday, solar eclipse.	Do. ..	Records the grant of two.....by Hallagaṇḍa to the Mulaṣṭhānadēva of Hosavolala.
462	On the pedestal of the image of Bhagavati in the same <i>mandapa</i> .	Do. ..	....	Do. ..	Do. ..	Records the setting up of the image of the goddess Bhagavati of Śrī-Mulaṣṭhānadēva.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
463	On the pedestal of the image of Gaṇeśa in the same <i>manḍapa</i>.	..	....	..	Kannada ..	The inscription contains the figure of a mouse to the right side. The writing is much damaged and illegible.
464	On a slab set up in front of the Siddhēśvara temple in the same village.	Kadamba ..	Śivachūṭa Vīra-Pernāḍi ..	Śaka 1080, Bahudhanya, Aśadhā, anavasya, Monday, Dakṣiṇāyana - samkrānti, Vyatipata	Do. ..	Registers the grant of a field and materials for the renewal of the temple of Prabhulingadēva of Hosavajjala and for the worship of god by the prominent citizens and the five hundred <i>śaṅṭigas</i> (i.e., gardeners) of Hosavajjala.
465	On the pedestal of the image of god Kēśava in Gugikatti .	Do.	Jayakēśidēva ..	Chalukya - Vikrama year 49, Krodhi, Vaiśakha, ba. 4, Sunday.	Do. ..	States that Mañjaladēvi, the queen of Jayakēśi, consecrated god Kēśava at Gugikatti .
466	On a slab set up in front of the Kalamēśvara temple on the tank-bund at Nigadi .	Western Chalukya.	Pernāḍidēva ..	Nandana, Vaiśakha, Si-varātri, Monday.	Do. ..	Records the grant of a field near the tank Hirekeri to Tejorāsi-Pandita by Baṇḍa-Gaṇḍa of Nigundi (modern Nigadi) for the consecration of god Śrī-Mulasthanadēva. The inscription is much damaged.
467	On a hero-stone at Bannamarasi-koppa , a deserted village near Nigadi.	..	....	..	Do. ..	
468	On a hero-stone set up in a field of the Liṅgayata-Maṭha at Alnavar.	..	....	Śaka 1478 (mistake for 1458), Krodhana, Aśvija, ba. 4.	Do. ..	Records the death of Chikka-Mallisetṭi, a saint of Hubballi, and states that his body was cremated on the bank of the river.
469	On a broken slab in front of the Kalamēśvara temple in the same village.	..	....	..	Do. ..	The stone is broken in the beginning and the end.
470	On a slab lying on a raised pial of the <i>Jumma-Masjid</i> in Pyāti street in the same village.	Kadamba ..	Śrī-Govardēva ..	Śaka 1003, Wednesday.	Do. ..	Registers the grant of a land to a Jaina <i>basti</i> at Alṇavar by Narasingayya-Setṭi.
471	On a hero-stone lying in the compound of the Baragundi house.	Do.	Do. ..	..	Do. ..	The stone is much damaged and broken at the end.
472	On a stone built into the west wall of the bathing shed of the Asramin-onira (tank) at Taliparamba , Chirakkal taluk, Malabar district.	..	....	Kollam 700, Makaram 3, Jupiter in Minam, Kali day (expressed by chronogram <i>duḡ-dham śuddhi hēttukam</i> 1689598)	Sanskrit verse in Malayalam.	Records the completion of this tank on this day. Contains a reflection on the necessity for performing good deeds in this life.
473	On a stone built into the platform under the banyan tree near the same tank.	..	....	Kollam 954, Makaram 11.	Malayalam ..	States that the platform was built by Śekharaṇ of Pattan-koḍam.
474	On a slab set up in the court-yard of the Nārayaṇapur temple, Ramantali , same taluk and district.	..	....	Kali 4029, day (expressed by chronogram <i>paṇṭhāna-kēśavāyam</i> 1451471).	Archaic Vaṭṭe-ṭuttu.	Records that Mundan Koradai of Mañattunai purchased from Nambiyar Vīkkirama-Rama a field called Ayini in Kaviyalppuram and gave it to the temple of god Nara-siṅga-Vinagar-Dēvar for maintaining a perpetual lamp and for providing offerings. The trading corporation called <i>manigrāmatar</i> of Iṇṅōppattāṇam were in charge of the endowment.

C.—Stone inscriptions copied in 1926—cont.

No.	Place of inscription,	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
475	On the front tier of the same temple.	..	....	Kali day (expressed by the chronogram <i>dhavāddhaguru-mukhya</i>) 1523929.	Vatteḷuttu ..	States that some images were made for the temple on the day mentioned.
476	On a slab in the south side of the <i>prakāra</i> in the Kuruvakkavu temple at Kannapuram , same taluk and district.	..	....	....	Do. ..	Mentions the several pieces of land which were set apart for the offerings and the lamp, in the temple of Tiruk-kannapurattu-Devar. A certain Udayavayamar <i>alias</i> Rāmakūṇḍa-mūvar figures in the inscription.
477	On a slab lying in the compound of the temple at Tiruvadur , same taluk and district.	..	....	....	Do. ..	Beginning and end lost. States that twenty-four persons whose names have been mentioned, were to be responsible for the management of the temple lands and that they were to measure out paddy for the expenses of the temple.
478	On the threshold of the same temple.	Mushika (?)	....	....	Vatteḷuttu and Grantha.	Beginnings of lines lost. The purport of the inscription is not clear. Peruntattāṇ and his brother Iaiya-Nārayanaṇ Kaḷaṇ are referred to in the Sanskrit portion as the goldsmiths of the Mushika king (?).
479	On the south side of the passage to the Subrahmanya temple at Painkannur , Kuttipuram taluk, same district.	..	....	....	Vatteḷuttu ..	Fragmentary and damaged.
480	On the north side of the same passage.	..	....	....	Archaic Vatteḷuttu.	Damaged. Registers some transaction made by the assembly of Paikannūr, in connection with the burning of a perpetual lamp in the temple.

APPENDIX D.—List of photographs taken during the year 1925-26.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
923	Full plate.	Marble image of Śiva and Pārvatī in the Amarēśvara temple.	Amaravati ..	Guntur.
924	Do.	South view of the Amarēśvara temple ..	Do. ..	Do.
925	Do.	South-east view of the same temple from inside the outermost <i>prākāra</i> .	Do. ..	Do.
926	Do.	South-west view of the above from inside the same <i>prākāra</i> .	Do. ..	Do.
927 to 929	Do.	Three other views of the same temple from outside.	Do. ..	Do.
930	Do.	Marble pillar with Brāhmī inscription ..	Alluru ..	Kistna.
930A	Do.	Same pillar (with details of measurement).	Do. ..	Do.
931	Do.	Buddhist <i>stūpa</i> -mound in the village ..	Do. ..	Do.
932	Do.	Marble image of Buddha found at Allūru (5 feet 9 inches high).	Bezwada Museum.	Do.
933	Do.	Inscribed marble pillar from Allūru ..	Do.	Do.
934	Do.	Pillar with Jaina images on its four sides	Do.	Do.
935	Do.	Front view of the Śiva temple	Velpuru ..	Guntur.
936 & 937	Do.	Impressions of a copper-plate inscription received from Śrī L. N. Deb, Jubraj of Tekkali.	..	..

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* on Epigraphy for 1925-26.

NOTE.—The following abbreviations have been employed in these statements :—

1. Śu. and ba. respectively for *Sukla-paksha* and *Bahula-paksha*, the bright and dark fortnights of the lunar month.
2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day, and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—
A.D. 1510, Monday, Dec. 30 ; '91 ; '50 ; means that on the day in question the *tithi* quoted in the inscription ended at '94 of the day, i.e., 56½ *ghaṭikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at '50 of the day, i.e., 30 *ghaṭikas* after mean sunrise.
When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28 ; '70" is a convenient way of indicating the fact that a *tithi* ended at '70 of the day (42 *ghaṭikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.
3. When a *tithi* or *nakshatra* that is quoted in a record only commenced on the week-day quoted in the same record, the fact is indicated by the symbols *f.d.t.* or *f.d.n.*. Thus :
"Wednesday, 6 Ap. A.D. 1384 ; '68 ; f.d.n. '29" means that the *tithi* quoted in the inscription ended at '68 (= 41 *ghaṭikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at '29 (= 17½ *ghaṭikas* after sunrise) on the following day, Thursday.
Similarly "Friday, Apr. 26 ; f.d.t. '08 ; f.d.n. '13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at '08 (= 5 *ghaṭikas* after sunrise) and '13 (= 8 *ghaṭikas* after sunrise) respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
EASTERN GANGA.		
<i>Anantavarman Vajrahasta</i> (III).		
1925-26	C.P. 1	Date of coronation : Śaka 960, Sun in Rishabha, Moon in Rōhiṇī, śu. 3, Sunday. This day has been incorrectly equated to 3rd May, A.D. 1038 (<i>Epigraphia Indica</i> , vol. IV, p. 186) ; but if Vṛishabha was a mistake for Mēsha, the details would correspond to A.D. 1038, April 9, Sunday, (<i>Ep. Ind.</i> Vol. V, p. 51). Date of the record : Śaka 982, Uttarāyana-saṅkrānti is roughly equivalent to December, A.D. 1060.
WESTERN CHALUKYAS.		
<i>Trailōkyamalla Āhacamalla</i> (Sōmēśvara I).		
1926	459	Śaka 966, Pārthiva, Chaitra, śu. 5, Sunday. The cyclic year Pārthiva fell in Śaka 967 (not in Ś. 966). The probable equivalent is A.D. 1046, March 16, Sunday. On this day the <i>tithi</i> was śu. 6 which was current till '67 of the day.
<i>Tribhuvanamalla</i> .		
"	451	Chālukya-Vikrama year 7, Śaka...., Jyēshṭha, śu. 15, Sunday, Uttarāyana-saṅkrānti. The month Jyēshṭha is probably wrong for Pushya ; if so, the details would correspond to A.D. 1084, December 15, Sunday, purnimā '00.
"	455	Chālukya-Vikrama year 27, Subhānu, Māgha, śu. 13, Monday. = A.D. 1104, January 11, Monday ; f.d.t. '07.
<i>Hiriya-Pemmādirāya</i> .		
1925-26	C.P. 3	Śaka 100[9], Ānanda, Chaitra, śu. 11, Monday. Irregular. The details are not sufficient for verification. The cyclic year Ānanda fell in Śaka 997 and not in 1009. If the citation of the cyclic year is taken as incorrect for Akshaya, the nearest equivalent is A.D. 1086, April 27, Monday ; '37.
<i>Tribhuvanamalla</i> .		
1926	458	Śaka 1047, Viśvāvasu, Pushya, śu. 5, Friday, Uttarāyana-saṅkrānti. Irregular. Uttarāyana-saṅkrānti fell on Friday, 25th December, 1125 A.D. ; but the <i>tithi</i> was ba. 14 and not śu. 5, as cited in the inscription.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
EASTERN CHALUKYAS.		
<i>Sarvalōkāśraya Viśhnuvardhana.</i>		
(A.D. 1100-41).		
1925	578	Śaka 1034 (mistake for Ś. 1024), Chitrabhānu, śu. 14, Uttarāyana-saṅkrānti = A.D. 1102, December 25, Thursday ; '27.
"	579	Śaka 1034 (mistake for Ś. 1024), Chitrabhānu, Pushya, ba. . . . mi, Thursday = A.D. 1103, Jan. 1, 4, Thursday ; the tithi was saptami which was current till '80 the next day.
KADAMBAS.		
1926	432	Chālukya-Vikrama year 36, Nandana, Bhādrapada, amāvāsyā, Sunday. = A.D. 1112, September 22, Sunday ; '91.
<i>Jayakēśi II.</i>		
(A.D. 1119-36).		
"	450	(a) Chālukya-Vikrama year 52, Kālayukta, Kārttika, śu. 11, Monday = A.D. 1138, October 31, Monday ; ba. 11'45. śu. is a mistake for ba. (b) Pramādin, Māgha, amāvāsyā, Sunday, solar eclipse = A.D. 1134, January 27, Saturday, solar eclipse. The week-day Sunday is probably incorrect.
"	455	Śaka 1058, Nala. . . . , Monday, solar eclipse, Uttarāyana-saṅkrānti. Irregular. Uttarāyana-saṅkrānti new-moonday fell on a Thursday (December 24, A.D. 1136) in Nala (Śaka 1058) ; but there was no solar eclipse on that day or on any other day in that year.
"	461	Śaka 1058, Ānanda, Pushya, amāvāsyā, Sunday, solar eclipse. The details are irregular, but the date intended was probably A.D. 1135, January 16, Wednesday, solar eclipse, if we consider that the week-day 'Sunday' given in the record as a mistake.
"	465	Chālukya-Vikrama year 49, Krōdhi, Vaiśākha, ba. '4, Sunday = A.D. 1124, May 4, Sunday ; '59.
<i>Śivachittadēva Tribhuvanamalladēva.</i>		
(A.D. 1147-87).		
"	428	18th year, Chaitra, ba. 11, Tuesday = A.D. 1166, March 29, Tuesday ; '56
"	429	17th year, Śukla, Pushya, Paurṇamī, Sunday, lunar eclipse. The cyclic year Śukla corresponded to A.D. 1149-50, but there was no lunar eclipse in that year. On December 12, A.D. 1163 (Subhānu, Pausa), there was a lunar eclipse, but the week-day was Thursday, while December 19, A.D. 1165 (Pārthiva) was a Sunday with paurṇimā, but there was no lunar eclipse.
"	443	17th year, Subhānu, Pushya, śu. 10, Monday = A.D. 1163, December 9, Monday. On this day the tithi was śu. 12'28. Probably śu. 10 is a mistake for śu. 12.
"	464	Śaka 1080, Bahudhānya, Āśāḍha, amāvāsyā, Monday. Probably A.D. 1158, June 27 ; but the week-day was Friday and not Monday.
<i>Jayakēśidēva III.</i>		
(A.D. 1189-1217).		
"	434	20th year, Kshaya, Jyēsthā, śu. 8, Wednesday = A.D. 1206, May 17, Wednesday ; '45.
"	437	(a) Kali 4289, 16th year, Dundubhi, Pushya, ba. 8, Wednesday = A.D. 1203, January 8, Wednesday. On this day the tithi was ba. 9'62 and ba. 8 is perhaps a mistake.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Jayakēśidēva III—cont.</i>		
1926	437	(b) Rudhirōdgārin, Śrāvana, purnimā, Friday = A.D. 1203, July 25, Friday; 71
		(c) Kali 4298, 25th regnal year, Śrāvana, ba. 13, Monday = A.D. 1211, August 8, Monday; 27.
		(d) Kali 4299, 28th regnal year, Bhāva, Māgha, ba. 2, Vaddavāra (Tuesday) = January 12, A.D. 1215. The week-day was Monday with ba. 213 and not Tuesday, as noted in the record.
„	439	(a) Kali 4288, 29th regnal year of Jayakēśi, Yuva, Chaitra, ba. 7, Monday = A.D. 1215, March 23, Monday; 55. Kali 4288 seems to be the year of coronation. Yuva is probably a mistake for Bhāva
		(b) Śaka 1158, Yuva, Chaitra, ba. 10, Thursday = A.D. 1215, March 26, Thursday, 52. The cyclic year is probably a mistake for Bhāva
		(c) Śaka 1140, Īśvara, Kārttika, śu. 8, Thursday. Irregular: śu. 8 in Kārttika was a Monday and corresponded to A.D. 1217 October 9.
		(d) Kali 4288, 16th regnal year, Dundubhi, . . . Wednesday, Uttarāyana-saṅk-rānti. Irregular: the day intended was probably A.D. 1202, December 25, Wednesday.
<i>Śivachitta-Vajradēva.</i>		
(A.D. 1217-21).		
1926	438	Kali 4317, 2nd year of Vajradēva, Īśvara, Māgha, ba. 2, Friday. Irregular. The cyclic year Īśvara was current in the Kali year 4318, and in this year Māgha, ba. 2, fell on Monday, January 15, A.D. 1218.
„	439	(a) 8th year, Vṛisha, second Vaiśākha, śu. 1, Vaddavāram. Śu. 1 in the nija-Vaiśākha month of Vṛisha was Saturday, A.D. 1221, April 24.
		(b) Vishu, dvitiya Vaiśākha, ba. amāvāsyā, Sunday, solar eclipse = A.D. 1221, May 23, Sunday, 14.
YADAVAS.		
<i>Śiṅghaṇa.</i>		
(A.D. 1210-47).		
1925-26	C.P. 4	Śaka 1173, Plavaṅga, Jyēsthā, purnamī, Thursday, lunar eclipse. Irregular. The cyclic year Plavaṅga fell in Śaka 1169, but there was no lunar eclipse in the month of Jyēsthā.
<i>Kanharadēva.</i>		
(A.D. 1247-60).		
1926	426	3rd year, Kilaka, Pushya, śu. 9, Friday = A.D. 1248, December 25, Friday; f.d t. 23.
<i>Mahādēvarāya.</i>		
(A.D. 1260-71).		
„	447	Śaka 1186, Raktākshi, Vaiśākha, śu. punname, Sunday = A.D. 1264, April 13, Sunday; 12.
„	298	Śaka 1[1]47, Tāraṇa, Māgha, śu. 10, Tuesday. Śu. 10 in Māgha month in the Śaka year 1147 was current on Monday (not Tuesday) i.e., 20th January, 1225 A.D. But if śu. was a mistake for ba. then the equivalent would be A.D. 1225, February 4, Tuesday. In the absence of the nakshatra, the date cannot be verified.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26 —*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
KAKATIYAS.		
<i>Gaṇapatidēva-Mahārāja.</i>		
1925	585	Śaka 1134 (mistake for 1138), Dhātu, Chaitra, śu. 5, Thursday = A.D. 1216, March 24, Thursday; f d t. 25.
"	586	Śaka 1129, Pranga (wrong for Prabhava), Māgha, ba. 15, Sunday = A.D. 1208, February 17, Sunday; 75.
<i>Rudradēva-Mahārāja</i>		
"	565	Śaka [11]86, Śravana, ba. 6, Thursday = A.D. 1264, August 14, Thursday; 82.
1926	387	Śaka 1230, Kīlaka, Chaitra, śu. 10, Monday = A.D. 1308, April 1, Monday; 46; the nak. Āslēshā was current the whole day.
"	398	Śaka 1234, Vaiśākha, śu. 5, Thursday = A.D. 1312, April 13, Thursday. The <i>tithi</i> was śu. 6, not śu. 5.
REDDI.		
<i>Anavēma-Reddi.</i>		
1925-26	C.P. No. 5	Śaka 1272, Bahudhānya, Māgha, ba. amāvāsyā, Sunday, solar eclipse. The cyclic year Bahudhānya fell in Śaka 1261 (= A.D. 1339) and not in Śaka 1272. There was no solar eclipse in the month of Māgha either in Śaka 1261 Bahudhānya or in Śaka 1272 as quoted in the inscription. The given details are erroneous in more than one respect.
"	368	Śaka 1295, Paridhāvi, Mārgasīra, ba. 7, Friday = A.D. 1372, December 17, Friday; 69.
"	372	 Adhika-Bhādrapada, śu. 3, Wednesday. On Wednesday, July 31, A.D. 1364 (adhika-Bhādrapada), śu. 3 commenced at 41 of the day and was current till 31 of the next day.
<i>Komaragiri-Reddi.</i>		
1926	367	Śaka 1316, Bhāva, adhika-Śrāvana, śu. 11, Friday. On Friday, July 10, A.D. 1394, the <i>tithi</i> was śu. 12.88, śu. 11 having ended at 97 of the previous day.
"	380	Śaka 1313, Prajāpati, Mārgasīra, ba. 10, Monday. On December 21, A.D. 1391, the <i>tithi</i> was ba. 10.41, but the week-day was Thursday, and not Monday. December 18 and December 25 were Mondays, but the <i>tithis</i> of those days were ba. 7 and ba. 14 respectively.
GAJAPATI.		
<i>Virapratāpa Rudradēva-Gajapati.</i>		
"	375	Śaka 1431, Śukla, Mārgasīra, śu. 7, Monday = A.D. 1509, December 3, Monday; ba. 7 was current the whole day and ended at 04 the next day; śu. is evidently a mistake for ba.
CHOLAS.		
<i>Parakēsarivarman.</i>		
1926	112	12th year, Kumbha, Monday, Tiruvōṇam. Details are not sufficient for verification. On February 16, A.D. 980, which was a Monday in the month of Kumbha, the nak. was Tiruvōṇam 22.51. The king might be Parakēsari Uttama-Chōla.
"	136	2nd year, Mēsha, Sunday, Tiruvōṇam. The details are not sufficient for verification. On April 12, A.D. 969, a Sunday in the month of Mēsha, nak. Uttara-Āśbhādhā was current till 46 of the day and then Tiruvōṇam commenced ending at 40 the next day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		<i>Rājakēsarivarman Rājārāja I.</i>
1925	493	4th year, Simha, Monday, Punarpūsam. Details are not enough for verification. The nearest equivalent is A.D. 990, August 18, Monday. On this day Punarpūsam began at '21 and continued till '16 of next day.
		<i>Parakēsarivarman Rājendra-Chōladēva (I).</i>
"	481	8th year, Simha, Tuesday, Kēttai. Details are not enough for verification; but the nearest equivalent is A.D. 1019, August 11, Tuesday; '68.
		<i>Rājakēsarivarman Rājādhirāja (I).</i>
"	159	, Kanni, ba. dvādaśī, Sunday, Makham. The nearest equivalent is A.D. 1046, August 31, Sunday; '52. Makha which began at '64 of this day continued up to '58 of next day. The regnal year was probably the 28th year.
		<i>Kulōttunga-Chōladēva.</i>
1926	72	[2] 7th year, Kanni, ba. daśamī, Monday, Pūsam = A.D. 1099, September 12, Monday; '67; '75.
		<i>Parakēsari Vikrama-Chōladēva.</i>
"	60	5th year, Makara, .. tṛitīyā, Monday, Avittam = A.D. 1123, January 1, Monday. On this day śu. 3 commenced at '66, while Avittam was current from '04 of the day.
"	61	5th year, Kumbha, śu. dvādaśī, Thursday, Punarpūsam = A.D. 1123, February 8, Thursday; f.d.t. '38; '81.
"	62 to 65	4th year, Vriśchika, śu. daśamī, Monday, Rēvatī = A.D. 1121, November 21, Monday; '52; '80.
"	68	Karkātaka, ba. Saturday, Avittam. On Saturday, July 18, A.D. 1125, ba. 1-29 and Avittam 23-53 were current. The regnal year was apparently the 9th.
"	69	3rd year, Mēsha, śu. shashthī, Saturday, Tiruvādirai = A.D. 1121, March 26, Saturday; '28; '74.
"	71	3rd year, Makara, śu. prathamā, Friday, Avittam = A.D. 1121, January 21, Friday; '62; '32.
"	74	10th year, Rishabha, ba. ēkādaśī, Thursday, Ut[tirādam] = A.D. 1128, April 26, Thursday. On this day ba. 11 commenced at '07 and continued till '06 of the next day. The nak. was evidently Ut[tirādam] which commenced at '16 and ended at '17 the next day.
"	144 & 145	4th year, Makara, ba. shashthī, Sunday, Hasta = A.D. 1122, January 1, Sunday; '10; '41.
"	146	5th year, Kanyā, śu. daśamī, Wednesday, Tiruvōnam = A.D. 1122, September 13, Wednesday; '21; '75.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
<i>Parakēsari Kulōttuṅga-Chōḷadēva (III).</i>		
1926	92	24th year, Rishabha, ba. saptami, Wednesday, Śatayam = A.D. 1202, May 15, Wednesday; '86; f.d.n. '29.
"	162	40th year, Mithuna, śu. aṣṭami, Wednesday, Hasta = A.D. 1217, June 14, Wednesday; '26; '21.
<i>Rājakēsari Rājarājadēva (III.)</i>		
1925	500	16 + 1st year, Mēsha, śu. chaturdaśī, Thursday, Mrigaśīrsha. 'Chaturdaśī' appears to be a mistake for 'chaturthī.' On Thursday, April 14, A.D. 1233, śu. 4 commenced at '36 and nak. Mrigaśīrsha at '12 of the day.
1926	70	4th year, Kumbha, śu. ...mī, Wednesday, Anisham. Nak. Anisham cannot occur on a day in Śukla-paksha in the month of Kumbha. The nearest equivalent of the details is A.D. 1220, January 29, Wednesday, when the <i>tithi</i> was ba. 8-91. On this day 'Anusham' commenced at '24 and continued till '34 of next day.
"	93	10th year, Kanni, ba. saptami, Friday, Rōhinī = A.D. 1227, September 3, Friday; '90; '4.
"	96	12th year, Dhanu, śu. ēkādaśī, Monday Kārttikai = A.D. 1227, December 20, Monday; '48; '75.
"	141	16 + 1st year, Mīṇa, śu. prathamā, Sunday, Rēvatī = A.D. 1233, March 13, Sunday; '51; '47.
"	267	28th year, Kumbha, śu. tritīyā, Friday, Uttirattādi = A.D. 1244, February 12, Friday; '79; '15.
<i>Rājēndra-Chōḷadēva (III).</i>		
1926	154	29 + 1st year, Vriśchika, ba. navamī, Sunday, Hasta = A.D. 1277, November 21, Sunday; '18; '96.
"	194	9 + 1st year, Simha, ba. chaturdaśī, Sunday, Aśvati = A.D. 1255, August 22, Sunday; f.d.t. '02; f.d.n. '13.
PANDYA.		
<i>Māṇavarman alias Sundara-Pāṇḍya.</i>		
1925	9	15th year, Tulā 6, Thursday, Makhā = A.D. 1230, October 3, Thursday; '81.
"	16	7th year, Kaṭṭaka 27, Saturday, Uttirādam = A.D. 1222, July 23, Saturday; '67.
"	17	5th year, Mīṇa 13. Makhā. The day may be A.D. 1221, March 7, Sunday; '53: but the details are not sufficient for verification.
"	18	5 + 1st year, Tulā 26, Saturday, Uttirādam = A.D. 1221, October 23, Saturday; '67.
"	39	8th year, Vriśchika, Friday, Āyilyam = A.D. 1222, October 28, Friday; f.d.n. '01.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—cont.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
PANDYA—cont.		
<i>Jaṭavarman alias Sundara-Pāṇḍya (II).</i>		
1926	173	6th year, Simha, ba. dvādaśī, Saturday, Pūṣam = A.D. 1283, August 21, Saturday ; '25 ; '31.
"	155	10th year, Dhanus, śu. Wednesday, Aśvati = A.D. 1286, December 25, Wednesday ; '67. The <i>tithi</i> was navami which was current the whole day and ended at '02 the next day.
<i>Māṇavarman alias Vīra-Pāṇḍya.</i>		
"	34 & 38	22nd year, Mīṇa, śu. navami, Friday, Uttirādam = A.D. 1275, March 22, Friday ; '62 ; '26. The <i>tithi</i> was ba. 9, not su. 9.
<i>Māṇavarman alias Kuḷaśekhara 'who took all countries'.</i>		
"	35 to 37	39th year, Makara, śu. trayōdaśī, Friday, Aśvati. Śu. 13 and Aśvati cannot combine in the month of Makara. If śu. 13 is a mistake for śu. 7, then the details correspond to A.D. 1306, January 21, Friday ; f.d.t. '11 ; '50.
VIJAYANAGARA (I).		
<i>Praudhadēvarāya.</i>		
"	399	Śaka 1299, Piṅgala, Chaitra, śu., Sunday = A.D. 1378, February 28, Sunday ; '84. Nak. Uttara-Bhādrapadā was current till '84 of the day on Sunday.
<i>Viruppaṇa-Uḍaiyār.</i>		
1925	509	Śaka 1308, Keshava, Kumbhā, śu. tṛtīyā, Thursday, Rēvatī = A.D. 1387, February 21, Thursday ; '64 ; '40.
<i>Dēvarāya (I).</i>		
1925- 26	C. P. 6	Śaka 1339, Hēmaḷambi, Māgha, chaturdaśī, Śivarātri. The English equivalent may be A.D. 1418, February 4.
<i>Dēvarāya-Uḍaiyār, 'ruling from Udayagiri'.</i>		
1925	408	Śaka 1318, Dhātu, Vaiśākha, śu. 10, Wednesday = A.D. 1396, May 17, Wednesday, f.d.t. '01.
<i>Vīra-Bhūpati-Uḍaiyār.</i>		
1926	153	Śaka 1342, Mēsha, śu. daśamī, Friday, Uttiram. On Friday, 7th April, A.D. 1419 (Śaka 1342 current), nak. Uttara-Phalguni was current till '93 of the day, but the <i>tithi</i> was śu. 12 not 10.
<i>Mallikārjuna.</i>		
"	251	Śaka 1368, Kshaya, Karkāṭaka, śu. dvādaśī, Friday, Uttiram. Irregular ; on Friday, July 1, A.D. 1446, the <i>tithi</i> was śu. 7·28 but the nak. was Hasta which was current till '10 of the day.
1925	422	Śaka 1409, Viśvāvasu, Simha, śu. tṛtīyā, Friday = A.D. 1485, August 12, Friday ; f.d.t. '52 ; nak. Uttiram ended at '77 of the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA I— <i>cont.</i>		
<i>Dēvarāya-Mahārāya (II).</i>		
1925	429	Śaka 1365, Dandubhi, Mithuna, śu. daśamī, Wednesday, Anūrādhā = Wednesday, June 20, A.D. 1442, the <i>tithi</i> was śu. 12 25 and nak. Anūrādhā ended at '35 of the day. <i>Vīra-Vijaya Bukkarāya, son of Dēvarāya.</i>
1926	346	Śaka 1375, Śrīmukha, Āśvayuja, śu. 10, Thursday. Probably A.D. 1453, October 11, Thursday; f.d.t. '34; nak. Dhanishta was current till '87 on Thursday. Śu. is evidently a mistake for ba. SALUVA. <i>Timmayyadēva.</i>
1925	521	Śaka 1415, Pramādīcha, Simha, śu. saptamī, Sunday, Viśākhā = A.D. 1493, August 18, Sunday; f.d.t. '57; '86. <i>Narasā-Nāyaka.</i>
1926	212	Śaka 1440, Mithuna, śu. tritīyā, Tiruvōṇam. Probably A.D. 1518, June 25, Friday, ba. 3'88; '26. Śu. is evidently a mistake for ba. VIJAYANAGARA (II) <i>Kṛishṇadēva-Mahārāya.</i>
1925-26	C.P. 12	Śaka 1439, Nandana (wrong), Vaiśākha, purnimā, Viśākhā, Thursday. Irregular. The cyclic year Nandana fell in Śaka 1455, by which year Kṛishṇarāya's reign had ended. The intended date was probably A.D. 1516, May 15, Thursday; f.d.t. '19; '15: but the <i>tithi</i> and the nak. quoted were not concurrent on that day.
1925	427	Śrīmukha, Mēsha, śu. daśamī, Friday, Tiruvōṇam. Irregular; ba. 10 (not śu. 10) and nak. Śravana were current on Thursday (not Friday), A.D. 1513, March 31, (Mēsha 5, Śrīmukha).
1926	14	Śaka 1448, Vyaya, Uttarāyana, Kumbha, ba. saptamī, Friday, Anūrādhā = A.D. 1527, February 22, Friday; f.d.t. '21; '86.
"	213	Śaka 1433, Prajāpati, Kaṭākata, śu. chaturdaśī, Wednesday, Punarpūṣam = A.D. 1511, July 23, Wednesday; '76; '20. Śu. 14 is evidently a mistake for ba. '14.
"	309	Śaka 1451, Virōdhi, Śravana, śu. 5, Saturday = A.D. 1529, July 10, Saturday; '71; nak. Uttara-Phalgunī was current till '67.
"	401	Śaka 1452, Virōdhi, Vaiśākha, śu. 15, lunar eclipse = A.D. 1525, April 23, Friday; '57. There was a lunar eclipse on this day.
"	402 & 403	Śaka 1448, Pārthiva, Pushya, śu. 15, lunar eclipse = A.D. 1525, December 29, Friday; '85. There was a lunar eclipse on this day. <i>Sadāśiva-Mahārāya.</i>
1925-26	C.P. 7	Śaka 1476, Ānanda, Āśadhā, Sunday, Utthāna-dvādaśī. Irregular; dvādaśī did not fall on a Sunday in both the Adhika and Nija-Āśadhā months in Ānanda (A.D. 1554-55).
"	C.P. 17	Śaka 1467, Viśvāvasu, Kārttika, Saturday, śu. Utthāna-dvādaśī = A.D. 1545, October 17, Saturday; '14.
1926	373	Śaka 1474, Virōdhikrit, Āśadhā, śu. 15, Thursday = A.D. 1551, June 18, Thursday; '21; the nak. Pūrvāśadhā ended at '82 on the day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
VIJAYANAGARA (II)— <i>cont.</i>		
<i>Sadāśiva-Mahārāya</i> — <i>cont.</i>		
1926	376	Śaka 1467, Viśvāvasu, Vaiśākha, śu. 5, Thursday = A.D. 1545, April 5, Thursday; '36; nak. Ārdra was current till '46 of the day.
"	377	Śaka 1471, [Kilaka], Vaiśākha, śu. 15, Sunday, lunar eclipse = A.D. 1548, April 22, Sunday. There was a lunar eclipse on this day.
"	433	Śaka 1469, Plavaṅga, Āśvāḍha, śu. 11. Details are not sufficient for verification but the date may be A.D. 1547, June 28, Tuesday; '81.
"	435	Śaka 1467, Plavaṅga, Āśvija, śu. 2. Irregular: the cyclic year Plavaṅga fell in Śaka 1469 and not in 1467, as quoted in the inscription. The details are not sufficient for verification.
VIJAYANAGARA (III).		
<i>Veṅkaṭapatirāya</i> .		
"	177	Śaka 1425 (mistake for 1525), Śōbhakṛit, Chittirai 28, ba. dāsami, Śataiyam Monday = A.D. 1603, April 25, Monday; '83; '25.
MISCELLANEOUS.		
1925-26	C.P. No. 5	Śaka 1272, Bahudhānya, Māgha, ba. amāvāsyā, Sunday, solar eclipse. Irregular. The year Bahudhānya fell in Śaka 1261 (not in Śaka 1272, as quoted in the copper-plate), and in this year (A.D. 1339), there was no solar eclipse in the month of Māgha. The astronomical details are not satisfactory even for Śaka 1272 (=A.D. 1350), Virōdhin. However there was a solar eclipse in Śaka 1269 (Vyaya) in the month of Māgha, on Sunday, February 11, A.D. 1347.
"	C.P. No. 9	Śaka 1637, Manmatha, Vaiśākha, śu. 15. The details are not sufficient for verification but the day may be May 7, A.D. 1715.
"	C.P. No. 10	Śaka 1582, Vikārin, Āśvija, ba. 11 = A.D. 1659, October 2. The details are not sufficient for verification.
"	C.P. No. 11	Śaka 1360, Sarvajit, Āśvija, śu. 7, Thursday. The cyclic year Sarvajit fell in Śaka 1330 (and not in 1360, as quoted in the grant). The nearest equivalent is A.D. 1408, September 27, Thursday. On this day the <i>tithi</i> current was śu. 8.
"	C.P. No. 18	Śaka 1665, Rudhirōdgārin, Bhādrapada, śu. 10, Wednesday = A.D. 1743, August 17, Wednesday. On this day śu. 10 commenced at '66 and was current till '74 of the next day.
1925	472	Śaka 1554, Durmati, Mēsha, śu. dāsami, Wednesday, Makhā. The year 1554 is evidently a mistake for 1545. The equivalent English date may be A.D. 1622, April 10, Wednesday; '93; '96.
"	503 to 505	Śaka 1524, Śubhakṛit, Māsi 20, Māsi 25, and Paṅḡṇi 22 corresponded to A.D. 1603, February 16, February 21, and March 19 respectively.
"	506	Śaka 1539, Piṅga, Vaikāsi 25 May correspond to A.D. 1617, May 22.
"	514	Śaka 1440, Bahudhānya, Simha, śu. saptami, Friday, Anurādhā = A.D. 1518, August 13, Friday; '52; f.d.n. 24.
"	515 & 519	Śaka 14[59], Hēṇlambi, Simha 19, śu. 12, Saturday, Śravaṇa = A.D. 1537, August 18, Saturday; '07; '95.
"	522	Śaka 1377, Yuva, Makara, paurṇimā, Thursday, Pūṣam = A.D. 1456, January 22, Thursday; '89; '02.
"	535	Śaka 1177, Phālguna, śu. dāsami, Monday = A.D. 1256, February 7, Monday; '41.
"	545	Śaka 1091, Mārgaśira, ba. 2, Friday = A.D. 1169, June 3, Friday; ba. 2'42.
"	546	Śaka 135[8], Nala, Vaiśākha, ba. 7, Monday = A.D. 1436, May 7, Monday; '70.
"	547	Śaka 145[3], Vikṛiti, Vaiśākha, ba. 30, Wednesday = A.D. 1530, April 27, Wednesday, ba. 15'56.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
1925	549	Śaka 1454, Khara, Chaitra, śu. 2, Monday. Irregular : Khara was Śaka 1453 corresponding to A.D. 1531. In this year Monday, April 3 (Chaitra), had ba. 2 not śu. 2.
"	555	Śaka 1171, Āshāḍha, śu. 14, Sunday. A.D. 1249, June 25 (Āshāḍha) with śu. 14·46 was a Friday not a Sunday.
"	559	Śaka 1170, Kīlaka, Māgha, ba. 14, Friday. A.D. 1249, January 15 was a Friday with ba. 15 (not 14) ·50.
"	553 & 562	Śaka 1104, Māgha, śu. 1, Thursday. A.D. 1183, January 6 was a Thursday with śu. 11·45, not śu. 1.
"	554	Śaka 1131, Chaitra, ba. 2, Wednesday, Vishu-saṅkrānti = A.D. 1209, March 25, Wednesday ; ·18.
"	556	Śaka 1162, Māgha, ba. 15, Monday = A.D. 1241, January 13 was a Sunday (not Monday) with ba. 15.
"	560	Śaka 1131, Pushya, śu. 11, Sunday, Uttarāyana-saṅkrānti = A.D. 1209, December 13, Sunday. Śu. 11 is a mistake for śu. 15.
"	561	Śaka 1122, Phālguna, śu. 8, Monday = A.D. 1201, February 12, Monday ; ·43.
"	567	Śaka 1030, Chaitra, śu. 10, Monday = A.D. 1109 (Śaka 1031), April 12, Monday with śu. 10·37.
"	573	Śaka 1443, Vṛisha, Mārgaśīra, śu. 15, Thursday = A.D. 1521, December 12, Thursday with śu. 14, till ·92. Purnimā was current till ·82 of the next day, Friday.
"	576	Śaka 1127, Kārttika, śu. 15, Monday = A.D. 1205, October 29, Saturday ; ·58; the week day quoted in the inscription is perhaps a mistake.
"	584	Śaka 1189, Āśvīja, śu. 14, Sunday = A.D. 1267, October 2, was a Sunday f.d.t. ·77.
"	597	Śaka 1144, Bhādrapada, śu. 7, Wednesday = A.D. 1222, August 15, Monday (not Wednesday) ; ·26.
"	598	Śaka 1165, Śōbhakṛit, Kārttika, śu. 15, Thursday = A.D. 1243, July 2, Thursday ; f.d.t. ·37.
1926	175	Śaka 1650, Kīlaka, Śrāvaṇa, śu. pratipad, Friday = A.D. 1728, July 26, Friday, ·56.
"	183	Śaka 1425 (evidently a mistake for Ś. 1525), Śōbhakṛit, Chittirai 28, ba. daśami, Śataiyam, Monday. Details same as for No. 177 in the previous page.
"	212	Śaka 1[4]40, Mithuna, śu. tritīyā, Tiruvōṇam. Śu. tritīyā and nak. Tiruvōṇam cannot combine in the month of Mithuna. Śu. is evidently a mistake for ba. The intended date then was probably A.D. 1518, June 25, Friday ; ·88 ; ·26.
"	278	Śaka 1546, Raktakṣhi, Rishabha, śu. dvitīyā, Rōhiṇi, Saturday = A.D. 1624, May 8, Saturday ; f.d.t. ·34 ; ·43.
"	287	Śaka 1459, Hēmalambi, Bhādrapada, ba. 3, Thursday = A.D. 1537, August 23, Thursday ; 51. The nak. was Rēvātī which was current till ·63 of the day.
"	294	Śaka 1471, Kīlaka, Pushya, ba. 30, Sunday = A.D. 1548, December 30, Sunday ; amāvāsyā was current till ·07 of the day and the nakshatra was Uttarāshāḍha which was current till ·75.
"	297	Śaka 1474, Paridhāvi, Phālguna, śu. 12, Sunday = A.D. 1553, February 25, Saturday ; ·27; the nak. was Āślēsha which was current till ·78 of the day. The week-day cited in the inscription is probably an error.
"	306	Śaka 1318, Dhātu, Māgha, śu. 10, Monday = A.D. 1397, January 8, Monday ; f.d.t. ·17; the nak. Rōhiṇi was current till ·85 the next day.
"	327	Śaka 144 [9], Vyaya, Chaitra, śu. 1, Thursday = A.D. 1527, 3rd March, Sunday. The week-day quoted in the inscription is probably a mistake.
"	369	Śaka 1536, Ānanda, Kārttika, ba. 12, Friday. = A.D. 1614, November 18, Friday ; 60. On this day nak. Chittā ended at ·18 of the day and then Svātī commenced.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1925-26—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
1926	384	Śaka 1358, Nala, Vaiśākha, ba. 11, Friday = A.D. 1433, May 11, Friday; '96; nak. Uttara-Bhādrapadā was current till '14 on Friday.
"	386	Śaka 1562, Vikrama, Kārttika, ba. 5, Saturday = A.D. 1640, October 24, Saturday. Ba. 5 was current the whole day and ended at '02 the next day. Nak. Ārdra continued till '72 on Saturday.
"	388	Śaka 1258, Dhātu, Āshāḍha, śu. 15, Monday = A.D. 1336, June 24, Monday; '85; the nak. was Pūrvāshāḍhā which was current till '80 of the day.
"	389	Śaka 1813, Khara, Chaitra, śu. 7, Wednesday = A.D. 1891, April 15, Wednesday; '61. On this day nak. Ārdra ended at '04 and then 'Punarvasu' commenced.
"	390	Śaka 1413, Virōdhikrit, Māgha, śu. 13, Friday = A.D. 1492, January 12, Thursday; '59. The week-day or the <i>tithi</i> quoted in the inscription is probably a mistake.
"	394	Śaka 1438, Dhātu, Chaitra, śu. 2, Friday. Probably A.D. 1517, March 24, Tuesday; '34; nak. Bharanī was current till '83 of the day. The week-day or the <i>tithi</i> quoted in the inscription is perhaps a mistake.
"	417	Śaka 1469, Parābhava, Kārttikai, śu. 12, Friday = A.D. 1546, November 5, Friday; '22.
"	427	Śaka 1166, Krōdhi, Bhādrapada, Friday, lunar eclipse = A.D. 1244, August 19, Friday. There was a lunar eclipse on this day.

PART II.

The most important discovery of the year is that of three Brāhmī inscriptions made by the Telugu Assistant at Nāgārjunikoṇḍa in the Guntur district. The village is about 15 miles from Mācherla in the Palnad taluk and is situated in the midst of a hilly forest on the banks of the Kṛishnā on the border of the Nizam's dominions, and is surrounded by extensive fortifications now in ruins. There is also a hill-fort near the village overhanging the Kṛishnā, which seems to have been a place of some importance during the time of the Reddī and Vijayanagara kings. On the slope of this hill is a natural cavern known as Siddhulasari where two small *yaksha* statues were found, one of them being in a broken condition. Enquiries

Antiquities of Nāgārjunikoṇḍa.

prompted by the find of a headless statue of Buddha near a Viṣṇu temple and of a sculptured panel representing a scene in Buddha's life lying at the entrance of the Mutyā'amma shrine, led to the discovery of three big mounds of large bricks in different parts of the village, each marking the site of a *stūpa*. Near them were found marble pillars, some standing erect in rows and others about to fall down. Several more are reported to lie scattered in the neighbouring villages and on the other side of the river. Excavations at the sites are sure to yield valuable results. Among the pillars that remain are three, one on each mound, on which are engraved in the Brāhmī script inscriptions of the early dynasty of the Ikhākus, who have been mentioned in the epigraphs of Jaggayapēṭa which is not very far from this village.

The first of these inscriptions (No. 391 of Appendix C) is dated on the 10th day of the 8th month in the 8th year of king Siri Vira-Purisadata (Purushadatta) who is called Mādharīputa in the record. His father was Mahārāja Vāsīthīputa Siri Chātumūla of the Ikhāku dynasty, who is credited with having annexed to himself the great army of the Virūpākhaṇapati (Nāga chief?). He is said to have performed the *Agnihōtra*, *Agnishōma*, *Vājapēya* and *Āśvamēdha* sacrifices and to have made the gifts known as *Hiranyakōṭi*, *Gōśatasahasra* and *Halasatasahasra*, thus showing his leanings towards the Vedic religion. He is also said to have possessed

Three Prakṛit inscriptions in Brāhmī of the Ikhāku dynasty.

unconquerable will. The object of the record is the gift of this pillar to the *chaitya* enshrining [the *dhātu* (portion of body) of the 'Enlightened One' (*Sama-Sambuddha*) by princess Chāntisiri, wife of Kandasiri, who was the *Mahātalavara* of her brother Chātumūla. The second inscription (No. 392 of the same Appendix) which is dated in the reign of Bāhubala Chātumūla, the son of Purisadata mentioned in No. 391, is mutilated at the right margin and is also cracked through in the middle. It is engraved in slightly bolder characters than the above and gives the genealogy of the kings for three generations. These names, however, are better preserved in No. 393 of App. C in which the pedigree is given as follows :—

Mahārāja Vāsīthīputa Chātumūla
(who performed several sacrifices).

|
Mahārāja Mādharīputa Siri Vira-Purisadata.

|
Mahārāja Vāsīthīputa Siri Bāhubala Chātumūla.

The second inscription seems to record the construction of a . . . and a *vihāra* for the use of the well-learned *Avariṇyas* (a class of monks) by the queen mother (name not given) for the merit of her husband (Purisadata). In the last record, the sister of the king, Kada[ba]li-Siri by name, who was the queen of Vanavāsaka-Mahārāja is said to have constructed another *chaitya* and *vihāra* for the use of the same *Avariṇyas*. The importance of the inscriptions lies in the fact that they reveal to us for the first time the names of two more kings, one the father and the other the son of Purushadatta of the Jaggayapēṭa records, which can be assigned on palaeographical evidence to the 3rd century A.D. Another matter of interest in the

records is the mention (if the reading is correct) of the *Avarīyas* who should evidently be no other than the sect of the *Avaraśailas*. In this case their *saṅghā-rāma* about the locality of which Dr. Burgess had expressed doubt (*Buddhist Stūpas of Amarāvati*, page 24) may now be identified with the *vihāras* mentioned in the present records as having been established by the sister and mother of Chātumūla.

THE CHALUKYAS OF KALYANI.

2. Of the few records of the Chālukyas of Kalyāni secured during the year the earliest is that of Trailōkyamalla Ahavamalla (Sōmēśvara I) dated in Śaka 966 (No. 459 of 1926). Next in point of time are those of his second son Vikramāditya VI. An inscription from Nagadi (No. 466 of 1926) belongs to the reign of Permādi-dēva and is dated in the cyclic year Nandana which corresponds to A.D. 1112-13. Copper-plate No. 3 obtained from Dharwar also belongs to the reign of Hiriya Hemmālirāya or Piriya Permādirāya which is the name by which king Vikramāditya was also known. It is engraved in very faulty Nāgarī script and the language

Permādirāya.

which is Kannāḍa is obscure in several places. The grant is dated in the year

Ānanda of which the Śaka equivalent is given as 1009 by mistake for 997. It mentions a siege in that year of the place called Tōragallu by the king's feudatory chief Bommaya-Nāyaka of Tōrahara and his victory in a great battle which then followed. It is not however clear with whom this encounter took place. The inscription states that the king who was greatly pleased with his valour shown on the occasion conferred on him several titles and honours such as palanquin, Umbrella, *chauri*, etc., and an escort of 50 cavaliers and 1,000 foot-soldiers and granted to him the village Chālikhēḍa situated in Kōlanūru Thirty, together with the taxes on several articles of merchandise. The donee who is called a great devotee of Bhūta-nāthadēva is then stated to have made grants of land to the temple of Mūlasthāna Kalidēva and to several village dignitaries.

An epigraph from Togaragunṭa (No. 344 of 1926) is dated in the reign of Tribhuvanamalla (Vikramāditya) and refers to him as ruling at Jayantipura (Banavāsi) which according to Dr. Fleet was one of his several important seats of power

His general Kommanārya.

(*Kan. Dyn.*, page 449). It mentions the

Dandanāyaka Kommanārya as the donor of a flower-garden for the merit of Kumāra Tailapa. One is tempted to identify both Bommeya and Kommanārya with the famous general Barmadēva who was Governor of Banavāsi 12,000 and other provinces under the king in A.D. 1077-78. The same chief figures again in an inscription from Amminbhāvi (No. 430 of 1926) of the 8th year of Jagadēkamalla (II). The record states that the Commander Barmana re-populated a village and granted lands to the temple. He is known to have been governing Banavāsi 12,000 again in 1143-44 A.D.

KADAMBAS OF GOA.

3. A few of the inscriptions collected in the Dharwar taluk give us some information regarding the Kadambas of Goa who were feudatories under the Western Chālukya kings. The earliest member of this family represented in the collection is Jayakēśi I who is referred to in No. 431 of 1926 from Aminbhāvi dated

Jayakēśi I.

in Śaka 993, Virōdhikṛit, corresponding to A.D. 1071, as ruling at Gōvē under

the suzerainty of Tribhuvanamalla (Vikramāditya VI). It is to be noted however that Vikramāditya did not come to the throne till A.D. 1076 though for some time previous to that date, he was acting independently of his brother Sōmēśvara II (Fleet's *Kanarese Dynasties*, page 444). The only inscription of this chief noticed hitherto is the Gudikatti record (*Ibid.*, page 567) which calls him the lord of the Konkan and a feudatory of the Western Chālukya king Sōmēśvara I in Śaka 973 (A.D. 1052-53), Nandana. It is stated of him that 'he slew the king of Kāpardikadvīpa, destroyed the Chōlas, uprooted Kāmadēva, assembled the Kadambas, conquered the Ālūpas, and established the Western Chālukyas in their kingdom, caused the Chālukyas and the Chōlas to become friends at Kāñchī, and made Gōpaka-pattana (Goa), his capital' (*ibid.*). These events should have been subsequent to his allegiance to Vikramāditya VI as stated in the *Vikramāṅkadēvacharita* (*ibid.*, page 444) even while Sōmēśvara continued on the throne. Dr. Fleet opines that

this Jayakēśi I is the same chief that is referred to in the Sanskrit work *Dvyāśraya-kōśa* of Hēmachandra and Abhayatilaka, as the ruler of Chandrapura in the Dekhan whose daughter Māyāmalladēvī was married to Karṇa I (1063-1093) of the dynasty of the Chālukyas of Anhilwād.

The next prince of this dynasty represented in the inscriptions is Śrī Gōvala-
 dēva from Alnāvar dated in Śaka 1003
 Śrī Gōvaladēva. (Nos. 470 and 471 of 1926). This
 prince is the same as Gūvala or Guballa who was ruling the Palasige-twelve-
 thousand in A.D. 1098-99 with his capital at Gōvā, i.e., Goa. (*Kan. Dyn.*, page
 451). Dr. Fleet says that his place in the genealogy is not known (*ibid.*, page 568).

Jayakēśi II is the next prince of the dynasty, whose inscriptions in this year's
 collection range from the year 1124 to 1136 A.D. In one of the records of Śiva-
 chitta-Permādi from Siddāpur (No. 464
 Jayakēśi II. of 1926) dated in Śaka 1080 (A.D.
 1158-59) Bahudhānya, it is stated that the Yuvarājakumāra Śrī Vijayāditya-
 dēvarasa was governing from the Neleviḍu of Śantagandi under Mahāmaṇḍalēśvara
 Śivachitta-Permāḍidēvarasa. Śivachitta-Permādi and Vishṇuchitta-Vijayāditya II
 were brothers and sons of Jayakēśi II (*Kan. Dyn.*, page 565).

4. No. 437 of 1926 from Mangundi is a long inscription in Kannada verse, and
 belongs to the reign of the Western Chālukya Tribhuvanamalla. It records that a son
 was born to Jayakēśi (III), the son of Śrī Vijaya, the brother of Śivachitta-Permādi at
 the time when Jayakēśi was ruling from Halasige. The name of this son is given as
 Śrīdēva. Inscriptions Nos. 438 and 439 from the same place mention the kings
 Śivachitta Jayakēśidēva and Śivachitta Vajradēva. It is possible to surmise there-
 fore that Śrīdēva was otherwise known as Śrī-Vajradēva and was identical with the
 prince Tribhuvanamalla given in the Kadamba genealogy by Dr. Fleet. The last
 chief of the dynasty represented in this year's collection is Chattayadēva who figures
 in No. 447 of 1926, dated in Śaka 1186 as a feudatory under the Yādava king
 Praudhapratāpa-Mahādēvarāya of Dēvagiri. Dr. Fleet says of him that he was the
 last notable member of the family, and that his full name was Śivachitta-Shasthadēva.
 There are only two inscriptions belonging to this chief noticed by Dr. Fleet so far,
 and which range between A.D. 1246-47 to 1257. Dr. Fleet surmises from certain
 statements in these records that "it was only by some special effort that Shasthadēva II
 succeeded to the authority of his ancestors. And as no later names have come to
 notice, the power of the Kadambas of Goa appears to have died out with him"
 (*Kan. Dyn.* p. 572). The present inscription mentioning this chief is dated in Śaka
 1186, i.e., seven years later than his latest known date. It is not known definitely
 in whose reign these chiefs changed their allegiance to the Yādavas. The event
 may be referable to the time of Jayakēśi III who was probably obliged to submit to
 the overlordship of the Yādava king Bhillana after the decline of the Chālukya
 family by the defeat and flight of Sōmēśvara IV in A.D. 1189 (*Ibid.* p. 466).

THE YADAVAS.

5. The Yādavas of Devagiri are represented in this year's collection by one cop-
 per-plate grant (C.P. No. 4) and five lithic records, of which four (Nos. 426, 427, 445
 and 447 of App. C) have been secured from the Dharwar taluk in the Bombay
 Presidency and the fifth (No. 298 of App. C) from the Dharmavaram taluk of the
 Anantapur district. This latter which belongs to the time of Pratāpa-Simhaladēva

Pratāpa-Simhaladēva s.a. Siṅghana. (Siṅghana) and is dated in Śaka 1[1]47
 (=A.D. 1225) records a gift of land

made for the merit of the king, to the Alagaperumālādēva temple at Madhurāpura
 by a cavalier whose name is embellished by a number of *birudas*. We know of a
 Siṅgaladēva who flourished about this time on the borders of the Nellore district
 with headquarters probably at Addanki. He is said to have belonged to a dynasty
 called the Chakranārāyaṇa chiefs, who were of a different branch of the Yādava
 line (Butterworth's *Nellore Inscriptions*, Vol. III, p. 1452), but it is not known if the
 Siṅghana of the Dharmavaram record belonged to this line, though there is every

probability of his having been a member thereof on account of the proximity of Dharmavaram to Nellore. The Copper-plate record No. 4 is dated in the cyclic year Plavaṅga which is the last year so far known for this ruler, but it wrongly cites the Śaka year 1173 in words (*tri-saptāyuttara-śatōttara-sahasra*) instead of Śaka 1169. The Yādava line is here traced from the Moon thus:—

Moon
|
Yādava
|
Amara-Gāṅgēya
|
Mallugi
|
Billama
|
Jaitugi
|
Siṅghana

This last-mentioned ruler Siṅghana bears the imperial *birudas* of *Mahārājādhirāja-paramēśvara*, and *Parama-bhaṭṭāraka* and calls himself *Dvārāvati-puravarādhiśvara* (the lord of Dvārāvati), 'the Sun to open out into full bloom the lotus-bud of the Yādava dynasty', and a *Rāyanārāyaṇa*. Under this puissant ruler, Bīchirāya was a viceroy and from the latter his son-in-law Malli-Śrēṣṭhī, the husband of Chikkāmbikā and a lapidary of repute, had obtained the governorship (*ādhipatya*) over the district called Vēluvala-dēśa. Being desirous of founding a brahman-colony (*brahmapuri*), he obtained land from Bomma-Gaunda and Malla-Gaunda, the *mūlasvāmīs* of the village Niherūru on the bank of the Vennā, and having divided it into 180 shares distributed them, according to merit, among a number of brahmans of different gōtras, learned in the four Vēdas. The wrong citation of the Śaka year is not accountable in this apparently genuine document issued at the instance of Malli-Śēṭṭi. Bīchirāya or Bīchi-Śrēṣṭhī mentioned in this record as a subordinate under Siṅghana (*Siṅghanakṣhmā-pādapadmōpaṇṇava*) and who has been called Bīchi-Śēṭṭi (No. 426 of App. C) and Vichana or Bīchidēva elsewhere (*Kan. Dyn.*, p. 524) was the commander-in-chief who had fought against the Western Chālukyas, the Rattas and the Kadambas (*ibid.*, p. 524 ff). No. 427 of App. C which is merely dated in Śaka 1166, falls in the reign of the same ruler Siṅghana, and registers the gift of a bullock to the temple of Jambukēśvara at Hubli, for conveying the articles of worship for the god.

6. Siṅghana's successor was his grandson Kanharadēva (i.e. Kṛishṇa), who is represented by an inscription (No. 426 of App. C) dated in his 3rd year. It registers the grant of land to a number of Brāhmaṇas made in the presence of the god Amritēśvara at Annigēri, by Malli-Śēṭṭi who is evidently identical with the donor of the copper-plate charter of the previous reign. The queen of Kanharadēva (name not given) figures in a record of her son Rāmachandra dated in his 14th year (No. 445 of App. C) engraved in a niche in the Kalamēśvara (Śiva) temple at Tāḍkōḍ, as giving orders for the construction of a Jaina *basti*. From this epigraph and from the next (No. 446) engraved over another niche, which is an invocation to Jinēndra Chandranātha to protect a certain Vāsupūjya son of Bālachandra, it looks probable that the Kalamēśvara shrine was originally a Jain *basti* consecrated to the image of that deity. Such instances of conversions of Jaina *bastis* into Hindu temples are not uncommon. It is not possible to guess the Jaina original from which the name Kalamēśvara was coined, nor the identity of this Vāsupūjya. A certain Bālachandra is already known to us from No. 285 of 1895 in the Belgaum district.

In a record of Mahādēva, the brother of Kṛishṇa (No. 447 of App. C.) which is dated in Śaka 1186, Raktākshi, Mahādēva, figures the Kadamba chief Chaṭṭayya-dēva whose place in history has been discussed in paragraph 4 above. The Yādava suzerain calls himself the *Rājādhirāja-paramēśvara* of Dēvagiri, *Dakṣiṇa-narēndra*, *Gūrijararāya*, *Hoysalarāya-kōlāhala*, and *Pratāpa-Lankēśvara*.

THE KAKATIYAS.

7. The Kākatiyas are represented by a few inscriptions in this year's collection. The earliest of them is No. 585 of 1925 from Vēlpūru dated in the year Śaka 1134 in the time of Gaṇapati. It is already known that Gaṇapati had given his daughter Gaṇapāmbā in marriage to the Kōṭa chief Kēta. About the same time the Kōṭa chiefs seem to have submitted to the suzerainty of the Kākatiyas. The inscription under notice registers an agreement entered into between the two sons of Kōṭa-Kētarāju,

Gaṇapati—his subordinate.

namely, Kōṭa-Bhīmarāju and Kōṭa-Rudra-
raju on one side, and the priests and

the 'Sāni-munnūruvaru' of Vēlpūru on the other, about the grant of the *mēras* and *sunḱam* to the temple of Śrī Rāmēśvara-Mahādēva at Vēlpūru, when the two brothers partitioned the Kōṭadēśa between themselves. The term 'Sāni-munnūruvaru' which is found used in many Telugu inscriptions seems to signify a body of persons who were in charge of the grants made to the temples; but the exact nature of this body and its constitution is not known. The word *sāni* in Telugu signifies 'a woman' and in particular 'a dancing-girl'; but this modern connotation of the word is not appropriate here, as the '*Sāni-munnūruvaru*' were entrusted with the management of the temple along with the priests.

No. 564 of 1925, also from Vēlpūru, mentions the ruler Kākatiya Gaṇapati along with Mahāmaṇḍalēśvara Kōṭa-Bayyaladēvi. This Bayyaladēvi seems to be identical with Bayyala-Mahādēvi, the wife of Kōṭa-Kēta, and the daughter of the Nātavādi chief Rudradēva and Mēlāmbikā, the sister of Gaṇapati. The inscriptions register the grant by Bayyala-Mahādēvi and her uncle Gaṇapati of a woman named Akkamā for service as the *sāni* of the temple, and also the grant of some land and a house-site for her maintenance. The word *sāni* here seems to refer to a dancing-girl corresponding to the *dēvaradīyāl* (the god's servant) of the Tamil inscriptions. Instances of such dedications of persons as the *sānis* of temples have been noticed in previous reports.

Some subordinates of Gaṇapati are introduced to us in inscriptions Nos. 558 and 537 of 1925. Sōme-Rautu mentioned in the former seems to have been a cavalry officer under the king. The other inscription mentions the Sarvādhikāri (Chief Secretary) of the king, Siviri Annaya as the donor to the temple of Prasannakēśavadēva at Kolavennu, of the *sunḱam* (customs duty) collected in the village. No. 530 of 1925 which is in Telugu verse mentions the grant of an *agrahāra* to several brahmins of the Vājñavalkya-kula by a minister of the king whose name is lost. His son Pōtana is also said to have made some grants in the village. The inscription mentions Sūryadēva as the poet who composed the verses.

No. 387 of 1926 dated in Śaka 1221 from Taṅgēḍa belongs to the time of Pratāparudradēva-Mahārāja. The inscription records the grant by the members of the 18 *samayas* and the *nānādēśi* merchants of Taṅgēḍa of a proportion of the profits on their sales to a local temple. Similar grants are still common among the merchant-guilds in several places. Dēvari-Nāyanigāru, son of Mācha-Nāyanigāru, has been mentioned as a general of Pratāparudra. Similarly another general of the king named Rāyapaṭṭa-Sāhīni Dādi Viraya-Nāyakulu figures in No. 398 of 1926.

PALLAVAS.

8. No. 475 of 1925 is the only record of the Pallavas secured during the year. It is dated in the 2nd year of Nandippōttaraiyar. As far as our present knowledge of the Pallava pedigree goes, we have known of three kings called Nandivarman. Of Nandivarman I we have not secured any records till now. Of Nandivarman II, otherwise known as Nandivarman Pallavamalla, we have the Kāśakuḍi plates dated in his 22nd year. In his paper on the Paṭṭattālmāṅgalam grant of Nandivarman dated in his 61st year (*Epigraphia Indica*, Volume XVIII, page 115 ff.) Mr. Subrahmanya

Nandivarman III.

Ayyar has shown that this record along with the Taṇḍantōṭṭam plates dated in his

58th year, the Tiruvallam rock inscription dated in the 62nd year and the Mahābalipuram epigraph of the 65th year should belong to Nandivarman II Pallavamalla. He further states that the Vēlūrpālaiyam plates dated in the 6th year must belong to

Nandivarman III. The dates so far known for Pallavamalla are A.D. 733-34 and A.D. 798-99. It is also known that his son Dantivarman ruled at Conjeeveram about 805 A.D., and we have a record of his dated in his 51st year (No. 262 of 1904) which would take his reign to 856 A.D. It is therefore clear that Nandivarman III, son of Dantivarman, should have begun to rule about 856 A.D., and we have a record of his dated in his 24th year (No. 72 of 1898), i.e., his reign should have extended up to A.D. 880. He was succeeded by his son Nripatuṅgavarman, for whom we have records of the 26th year, i.e. until about A.D. 908. Kampavarman, brother of Nripatuṅgavarman, might have been a co-regent in a portion of the Pallava dominions. The Pallavas of Conjeeveram seem to have been overthrown by the Chōla king Āditya I, who should have ruled from A.D. 882 to 907, contemporaneous with the rule of Nripatuṅga. Nripatuṅga's father is identified with Tellāṟṟerinda Nandippōttaraiyar and hence with Nandivarman III (*Indian Antiquary*, Volume XXXVII, page 172) on palaeographical grounds. Many records of Nandivarman with low regnal years have to be attributed to Nandivarman III as the characters in which these have been engraved cannot belong to the 8th century. Our record No. 475 must therefore also belong to Nandivarman III.

THE CHOLAS.

9. Of the places in the Tamil districts which were visited during the year under review, the following are noteworthy as having been sung about by the Dēvāram hymnists; Kachchiṇam, Kīla-Paḷuvūr and Tiruchchirāmbalam which have been

Early temples mentioned in the *Dēvāram*. eulogized by Saint Jñānasambandha, Tiruvilakkudi which has been honoured by panegyrical poems both by Jñānasambandha and Sundaramūrtti, and Kuttālam and Tiruvāvaḍuturai, which had been visited by all these three.

Kachchiṇam is the modern altered form of Kacchiṇam by which name the village is known in the inscriptions. Regarding the origin of this name it is stated that Indra, the lord of the celestials, consecrated a *liṅga* at this place with a handful of sand, and that his finger-marks which were impressed on it gave the name of *Kai-chinhanātha* (hand-marked) to the god of the temple. Several rough marks on the *liṅga* are now exhibited in support of this myth. Jñānasambandha calls the village under the name of Kaichchiṇam, but has not referred in his verses to the prevalence of this belief in his days.

The Śiva temple at Paḷuvūr in the Uḍaiyārpālaiyam taluk of the Trichinopoly district is an ancient structure and contains many records attributable to the early Chōla kings Āditya and Parāntaka. Jñānasambandha has a decade of verses in honour of this temple, but he does not specify the name of the deity. The god is called Tiruvālandurai-Mahādēva in the inscriptions of the temple, and this name has now been sanskritized into Vaṭamūlanātha, i.e. Śiva at the banyan root, probably because of a spreading banyan tree which grew in the place. Another temple of Śiva adjoining the above which is now called the Paśupatiśvara temple originally bore the name of Maṟavaṇiśvaram, erected as it must have been by a local chief who bore the name of Paḷuvēṭṭaraiyar Kaṇḍaṇ-Maṟavaṇ. The village of Paḷuvūr must have been the headquarters of a clan of chiefs called the Paḷuvēṭṭaraiyars, of whom a few members figure in the lithic records of the temple. One such must have been the chief called Paḷuvēṭṭaraiyar who had given his daughter in marriage to Parāntaka I. He is styled a Kēraḷarāja in the Anbil plates of Sundara-Chōla, and as Jñānasambandha has himself described the god of this place as having been worshipped by Malayāla brahmans, so early as the 7th century, in the line *Andnargal-āṇa Malaiyālar-avarēttum Paḷuvūr-Araṇ*, it may be interesting to determine what sort of relationship the local chieftains of this place had with the West Coast, so that the Malayāla brahmans could be found worshipping in this shrine from such an early date.

In the case of Śīrṟēmam there has been some difference of opinion in fixing the place celebrated in the hymns of Jñānasambandha. The author of the Tamil *Sivasthalamanjari* had identified it with Śittāmbūr (or Sittāmur) in the Tirutturaipundi taluk of the Tanjore district, while some others had differed from this equation. But from the large number of records dated from the time of the Pāndya king Varaguṇa in the 9th century and of the Chōla kings Āditya, Parāntaka and Rajēndra-Chōla down to the

13th and 14th centuries which were copied this year from the Purāṭaṇavanēśvara-svāmin temple at Tiruchchirāmbalam in the Pattukkottai taluk of the same district, we learn that the village was originally known as Tiruchchirēmam only (vide Nos. 179, 182, 183 and 186 of App. C) and not by its current name. On the other hand, the records in the Suvārnasthāpanēśvara temple at Śittāmbūr dated in the reign of Kulōttuṅga I (No. 112 of 1912) and of other kings refer to that village as Śirēmūr in Veṇḍālai-kūrāṁ. It is thus evident that Śirēmam of Jñānsambandha's hymns must be Tiruchchirāmbalam in the Pattukkottai taluk and not Śittāmūr in the Tirutturaipundi taluk. The transformation of the name Tiruchchirēmam into Tiruchchirāmbalam seems to be phonetically more natural than into Tiruchchittāmbur. Further the facts that Jñānasambandha has specially praised the dancing aspect of Śiva in his hymns on this temple, and that prominence is given to the worship of Natarāja here even at the present time, lend support to the surmise that the name Tiruchchirēmam of this temple got gradually transformed into, and in imitation of, Tiruchchirāmbalam (i.e., Chidambaram) in the South Arcot district.

Kuttālam whose Dēvāram name is Tirutturutti is in the Mayavaram taluk. It is referred to as Viṅgunīr-Tirutturutti in the inscriptions, and the god therein is called Śoṇṇavāraṇivār (or Uktavēdiśvara in Sanskrit) in some records and as Tirukkarrali-udaiya-Mahādēva (the god of the stone temple) in some other inscriptions, in commemoration perhaps of the fact that the original temple was at a particular time converted into one of stone. Saint Sundara is said to have got cured of some bodily ailments by a dip in the temple tank and the hymn *Minṇumāmēgaṅgal* etc., which he has composed in honour of this temple, is believed to have been in grateful recognition of this divine intervention.

Tiruvēlvikkudi in the same taluk is also another place that had been visited by both the saints Jñānsambandha and Sundara in their peregrinations. The name of the village is said to be derived from the word '*mana-vēlvi*' or the nuptial *hōma* of a prince whose marriage with a maiden of his choice which could not be celebrated was finally accomplished through the intervention of god Śiva of this place. This village is now known as Tiruvilakkudi in popular parlance, while its inscriptional name is Gaṅgai-koṇḍaśōlanallūr.

10. One other interesting temple which was visited is Āvaḍaiyārkōyil (Āludaiyārkōyil) in the Pattukkottai taluk of the Tanjore district. It is sacred to the Śaivites of South India on account of its association with Saint Mānikkavāchaka, whom god Śiva is said to have accepted as a fit disciple for spiritual initiation in this temple,

under the *kurunda* tree growing in the compound. There has been some disagreement as to the identification of the

Mānikkavāchaka—his connexion with village Tirupperundurāi of Mānikkavāchaka's biography, and some scholars were disposed to look for it somewhere near Vaikkam on the West Coast (*Sendamīl*, Vol. XII, page 428). An interesting article on this subject appeared in reply (in the same journal, Vol. XIII, pages 102-24), wherein the arguments in support of locating the scene of the saint's initiation at Āvaḍaiyārkōyil have been discussed. In support of this may be cited a few inscriptions which were copied from the temples at that village and which show that Āvaḍaiyārkōyil must have been known as Tirupperundurāi at least from the 12th century A.D.

It is believed that the Ātmanāthasvāmi temple of the place was the one that was built by Mānikkavāchaka with the State revenues entrusted to him by the Pāṇḍya king of Mādura; but unfortunately no early epigraphs are now found in the temple. As the earlier structure seems to have undergone thorough renovation, the records now found engraved on the walls of the existing building do not take us earlier than the 15th and 16th centuries. The temple is marked by a few structural peculiarities which call for some comment. It faces to the south and the figures of the goddess and of the *linga* are absent in their places, and the usual *āgamic* worship is made to the pedestals where these images would ordinarily have been installed. The images of the *parivāra-dēvatas*, such as the Nandi and Chāṇḍēśa, are also absent, but those of Vināyaka and Subrahmanya are ensconced in the small niches in the *gōpura* of the last *prākāra*. It is not apparent how Mānikkavāchaka who was himself a devout follower of Śaiva traditions could have built a temple which was

not in conformity with the *āgamic* canons, and whether the institution of worship to the pedestals instead of to the images has to be attributed to him at all, as a result of his own preachings of ideal Monism.

One other point may be noticed, namely, that the saint has apostrophised the god at this place as 'Tirupperundurāi-Śivaṇ' and has ended his *Śētilāppattu* on the same god with the invocation to 'Kayilai-malai mēviya kadal'. This epithet, if it is not a mere attribute to god Śiva whose habitat is the Kailāsa, may have the specific significance of referring to the god Ādi-Kailāsanātha of another old temple, existing near by in the same village.

Mānikkavāchakar's image which has been installed in a separate shrine in the temple is naturally the recipient of great honours, in the same way as the image of Appar the saint of Tiruvāṇmiyūr is honoured at Tiruvadigai, the scene of his saintly labours. During the annual festival of this temple lasting for about 10 days, the image of the Nāyaṇār is in place of god Śiva carried in procession on the appropriate vehicles each day.

11. During the year under review three inscriptions with bare Śaka dates without mentioning the name of the king in whose reign they were issued were copied in Pallikonda, North Arcot district—viz., No. 469 of App. B dated in Śaka 880 (= A.D. 958), No. 470 dated in Śaka 885 (= A.D. 963) and No. 473 dated in Śaka 878 (= A.D. 956). Two other inscriptions of the same type have already been copied at

Tirunāmanallūr, South Arcot district,—Nos. 358 and 356 of 1902 dated respectively in Śaka 876 (= A.D. 954) and Śaka 875 (= A.D. 953). Again No. 346 of 1901 copied at Sōlapuram near Vellore in the North Arcot district and dated in Śaka 875 (= A.D. 958) refers to the rule of a local chief without mentioning any overlord. This persistent omission to mention the name of the king appears to possess a special significance, and seems to denote that at least from A.D. 953 to A.D. 963 there was no Chōla king ruling over the territory comprised by the modern districts of North Arcot, Chittoor, South Arcot and Chingleput. Prof. Hultzsch has published in the *Epigraphia Indica*, Vol. VII, an interesting record from Sōlapuram, the date of which has been expressed in three different ways, (1) "the year two", (2) "the Śaka year 871" (= A.D. 949) and (3) "the year in which the emperor Kannara-dēva-Vallabha having pierced Rājāditya entered Tonḍai-maṇḍalam". As the initial regnal year for Krishna III has been accepted by scholars to be (no earlier date having been found as yet) somewhere about A.D. 940 (*Ep. Ind.*, Vol. VI, page 178), Prof. Hultzsch was of opinion that the year *two* should refer to the reign of the Chōla king Rājāditya. According to the Āṭakūr inscription (*Ep. Ind.*, Vol. VI, page 51) Rājāditya was killed at Takkōlam (North Arcot district) in Śaka 872 (= A.D. 949-50). The Kanyākumārī inscription of Virarājendra refers to the defeat of Krishna III perhaps in the early years of his reign by Parāntaka (*Ep. Ind.*, Vol. XVIII, page 24), and in retaliation Krishna III defeated Rājāditya and had him killed. It would seem strange that a powerful Chōla king like Parāntaka should have kept quiet without taking vengeance upon Krishna III for the death of his son Rājāditya. Perhaps Parāntaka was engaged in his third war against the Pāndyas about 946-47 (*Annual Report* for 1907, paragraph 34 and *Ep. Ind.*, Vol. VII, page 1) and could not save Rājāditya from Krishna's hands. Seeing that the latter continued in occupation of the conquered districts until his 30th year, the natural inference is that Parāntaka may have died before A.D. 949-50, or that being incapable of attacking Krishna III, he had given up the northern Tamil districts as lost. Hence it is possible that Parāntaka might have died about A.D. 947-48, i.e., in his 40th regnal year though stray epigraphs are found for him for a few years subsequent to that date, and that his son Rājāditya ruled for 2 years from A.D. 947-48 to 949-50. The Leyden grant asserts that after Parāntaka had died (*divam yāte tatra Parāntakē*) Rājāditya became king (*āśīd-aranyāhpatiḥ*), but he was killed about A.D. 950. Verses 54 and 55 of the Tiruvālaṅkāṭu Plates clearly mark the succession after Parāntaka I, and state that Gandarāditya and Arindama became kings. As nothing is said about the latter two in the Leyden grant, it is to be supposed that they died a natural death, but in a very short time after their accession, in A.D. 950.

12. In publishing the Tirukkalittittai inscription of Sundara-Chōla (*Ep. Ind.*, Vol. XII, page 121) Mr. K. V. Subrahmanya Ayyar has, relying on the solitary record of Kaṇḍiyūr in the Tanjore district dated in the 46th year of Parāntaka I, stated that he should have continued to reign till A.D. 953. Similarly a solitary inscription at Kilūr is dated in the 30th year of Krishna III. No. 236 of 1913 states that he died in Śaka 889 (= A.D. 967) and Khottiga ruled after him. One would be tempted to equate Krishna's 30th year with A.D. 967, thus showing A.D. 937 as the initial date for Krishna III. But the accepted initial date for him is A.D. 940 and we have not come across his inscriptions dated in A.D. 937, 938 and 939, until now. We have a record at Siddhalingamaḍam in the South Arcot district dated in his 5th year which would correspond to A.D. 942 taking tentatively A.D. 937 as the initial date. This was the 35th year of the reign of Parāntaka I, when he was very powerful, and it is not possible that he would have allowed Krishna to be supreme king in that part of the country, so as to have records engraved in his own reign. But three years later, in A.D. 945 (38th year), Parāntaka was engaged in the Ceylon war in the south, and naturally Krishna III may have become paramount and fought with Rājāditya in A.D. 947. It seems to have been the practice in those days, after the demise of a king and before his successor had been firmly established in the kingdom, to continue to engrave the inscriptions with the name of the deceased king during the temporary rule of the country by a local or subordinate chief. As the figure 6 of the regnal year 46 is doubtful in the Tirukkaṇḍiyūr record noted above, it is highly probable that from about A.D. 950 to at least A.D. 963 (No. 47 of App. B), there was no Chōla supremacy in the North Arcot, South Arcot and Chingleput districts, and that Krishna III was all powerful in that territory as evidenced by the numerous inscriptions found therein. The jurisdiction of Sundara-Chōla Parāntaka II, who was the Chōla king in this period must have comprised only the Tanjore and Trichinopoly districts, as we do not find any sure records of his further north. It is noteworthy that the initial date of Uttama-Chōla was A.D. 969-70, and that a few of his records as well as those of his predecessor Āditya-Karikāla just then appear in the South Arcot and Chingleput districts.

13. Granting that Parāntaka ceased to reign about A.D. 947-48 and Rājāditya ruled after him for two years until A.D. 949-50, the period of 35 years from A.D. 950 to 985, i.e., up to the accession of Rājārāja I, may then be tentatively distributed as follows. Working backwards from Rājārāja I whose year of accession has been accepted as A.D. 985, we find his predecessor was Uttama-Chōla and his accession has been found out from a record at Tiruviḍaimarudūr to be A.D. 969-70 (S.I.L., Vol. III, page 284). The Tiruvālangāḍu plates presume that on the death of Āditya-Karikāla II, the next in succession was naturally his brother Rājārāja;

Thirty-five years rule

and that this prince waived his claim to the throne for the time being to Uttama-

Chōla, the son of Gaṇḍarāditya, and a descendant of an elder branch of the family. A war of succession was thus averted. If this statement in the plates is significant, then Āditya-Karikāla II and Uttama Chōla should have had independent reigns, even though both of them bore the same title of Parakēsarivarman; and they cannot be considered on account of this latter fact to have been co-regents. Uttama-Chōla's predecessor must therefore have been Āditya-Karikāla II, whose inscriptions are found in the North Arcot, South Arcot and Tanjore districts with the 5th as his highest regnal year. The year of his accession must therefore be somewhere about A.D. 965, and the date of No. 472 of 1908 from Uyyakkondāṇ-Tirumalai in the Trichinopoly district, which is a record of the 2nd year of Parakēsarivarman (Āditya-Karikāla II) 'who took the head of Vīra-Pāṇḍya' must coincide with A.D. 967. If this is so, the Chōla whose head was cut off by Vīra-Pāṇḍya, as claimed by him in the title '*Śōlaṅgalai-konda*' may perhaps be Sundara-Chōla, and this event should have taken place not later than A.D. 967. It has, however, to be borne in mind that Sundara-Chōla was known after his death as the 'Poṇmāligai-tuṇjina-dēva' or 'the king who died in the golden palace or at Chidambaram'. The existence of records dated in the very early regnal years of Āditya-Karikāla and Pārthivēndravarman who had both assumed the appellation 'who cut off the head of Vīra-Pāṇḍya' in the vicinity of Chidambaram, seems to indicate that the encounter between Sundara-Chōla and Vīra-Pāṇḍya in

which the former apparently lost his life as indicated by the epithet 'tuñjina' may have taken place at or near Chidambaram. Incidentally, it may be noted that Pārthivēndravarmān whose inscriptions, dated in his 2nd year and after, boast of his having taken the head of Vīra-Pāṇḍya, should have begun to rule simultaneously with this Chōla contemporary, Āditya-Karikāla, and that he must have continued as a feudatory of Uttama-Chōla also.

14. Deducting 17 years which is the highest year of Sundara-Chōla's reign from the date of accession of Āditya II, we get about A.D. 949 for the accession of Sundara-Chōla which will be soon after the demise of Rājāditya and his short-lived successors. Thus it is not possible that Parāntaka I could have lived till A.D. 953. On page 126 of the *Epigraphia Indica*, Vol. XII, Mr. K. V. Subrahmanya Ayyar has concluded that Sundara-Chōla's 9th year coincides with A.D. 964, on the assumption that the invasion of Ceylon took place about the early years of Udaya III of Ceylon who reigned from A.D. 964-972, that this invasion was undertaken in the 9th year of Sundara-Chōla, and that therefore this king ascended the Chōla throne in A.D. 955. In this case his 17th year would fall in about A.D. 972

Chōla dates and Ceylon chronology. when he was not at all alive, because Uttama-Chōla had ascended the throne in A.D. 970. Either Maduraikonda Rājakēsari is not Sundara-Chōla or his reign should have come to an end by about A.D. 965-66. But if it is accepted that Parāntaka I's reign came to an end about A.D. 947-48 and Rājāditya is allowed two years' reign, the difficulty may be overcome. In his *Annual Report* for 1907, pp. 58-9, Mr. Venkayya has referred to three wars of Parāntaka I against the Pāṇḍyas, and on page 63 of the *Report* for 1908 to two Chōla invasions against Ceylon. Parāntaka I appears to have fought against the Pāṇḍya in the third year of his reign corresponding to A.D. 910 and assumed the title 'Maduraikonda.' The second war against the Pāṇḍyas must have taken place about his 12th year, i.e., in A.D. 919. In discussing about this event Mr. Venkayya was of opinion that there should have been another war between the first and the second, i.e. between A.D. 909-10 and 918-19. The date assigned by the *Mahāvamsa* to king Kassapa V who helped the Pāṇḍya king with troops in the second war is A.D. 929-39. Deducting 23 years, the error in the Ceylon chronology pointed out by Dr. Hultsch and Prof. J. Dubreuil, we have A.D. 906-16 for Kassapa V, and it is likely that this war took place between A.D. 909-10 and A.D. 915-16. That the last war of Parāntaka against the Pāṇḍyas must have been undertaken towards the close of his reign is clear from his inscriptions. The earliest mention of the conquest of Īlam (Ceylon) is in his records of the 37th year, i.e., A.D. 943-44. It must therefore be supposed that the Ceylon invasion which is said to have taken place according to the *Mahāvamsa* in the reign of Udaya III who ruled between A.D. 964-972, or more correctly A.D. 941-49 after deducting the chronological error of 23 years, should be attributed to Parāntaka I.

15. The second invasion of Ceylon occurred when Mahinda IV was the king of Ceylon from A.D. 975-99 (or A.D. 952-66, as corrected) and when the Chōla contemporary was Vallabha. It is this event which should have happened in the reign of Sundara-Chōla, who may have been referred to in the Singhalese chronicle as Vallabha. If we accept that Sundara-Chōla reigned for 17 years and that his invasion of Ceylon took place in his 9th regnal year, it is clear that the event should have to be located about A.D. 959, which would not militate against the chronology of the *Mahāvamsa* as corrected by Prof. Hultsch. The invasion could then have taken place during the time of Mahinda IV, the king of Ceylon who reigned between A.D. 952 and 968, which corresponds with Sundara-Chōla's reign extending for 16 or 17 years from about A.D. 949 to 965. It is thus clear that from Saka 871 (=A.D. 949) to Śaka 885 (A.D. 963), the districts of South Arcot, North Arcot and Chingleput were under the temporary occupation of the Rāshtrakūṭa king Kṛishṇa III, that consequently the rule of the Chōla king Sundara-Chōla Parāntaka was confined to the districts of Tanjore and Trichinopoly after the death of Rājāditya, and that soon after Sundara-Chōla's death in about A.D. 966, Āditya-Karikāla II and after him Uttama-Chōla slowly regained their possessions in the northern districts.

16. No. 231 of App. C copied from Kilappaluvūr is of great historical importance. It is dated in the 12th year (= A.D. 918-19) of Parāntaka I and corroborates

Parāntaka I—

War with the Pāndyas.

the detail of the second war of Parāntaka I against the Pāndyas, as stated in No. 693 of 1904 from Tiruppārkaḍal (*Ann. Report* for 1904-1905, page 42) which is also dated in the same year of this king. In the latter it is said that the Pāndya and the king of Ceylon came together and died in the battle with Perumāṇaḍigaḷ (Parāntaka I) at Vēlūr. In the record under review also, we are told that the Pāndya king took with him the army of Ceylon and died in the battle at Vēlūr. From verses 10 and 11 of the Udayēndiram plates of Prithivīpati, we understand that Rājasiṃha was the Pāndya king who was defeated along with an immense army despatched by the lord of Lāṅkā and lost his life; and from the latter portion of verse 11, it may be surmised that Vēlūr or Vēlūr should be situated in the Pāndya country. The existence of two records, one at Tiruppārkaḍal in the North Arcot district and the other at Kilappaluvūr in the Trichinopoly district commemorating Parāntaka's successes in the second Pāndya war bears evidence to his popular government throughout his vast kingdom. A few more of Parāntaka's records possess some interest. No. 476 of App. B dated in his 19th year mentions that the *arddha-maṇḍapa* of the Nāganātha temple at Pallikonda was erected by Karuvili-Muttaraiyaṇ. This donor appears to have belonged to the family of chiefs called 'Muttaraiyar', who were in possession of the tract round about Tanjore as vassals of the Pallavas, until they were ousted by the Chōlas of the revived Vijayālaya line, which culminated in the founding of the town of Tañjai by Parāntaka. A certain Daṇḍi-aḍigaḷār of Umbaḷappādi has been mentioned as a donor in a record of the same year of this king in the Kilappaluvūr temple (No. 236 of App. C); but no information is forthcoming as to who this namesake of the author of the Tamil *Daṇḍialaṅkāram* was. An inscription of the 22nd year of the same reign (No. 241 of App. C) engraved in this temple relates to the gift of sheep made

Gaṇḍarāditya in a record of Parāntaka.

by a woman-servant attached to the *vēlam* of Gaṇḍarādittar at Tañjāvūr. This

personage appears to be identical with prince Gaṇḍarāditya, the second son of Parāntaka and the author of ten verses in the *Tiruvīsaippā*, although the record has not specified the exact relationship. It appears possible from this inscription that Gaṇḍarāditya was already a grown-up prince in the 22nd year of his father's reign.

17. A number of records issued in the reigns of kings specified by the simple titles of Rājakēsarivarman and Parakēsarivarman without any distinguishing epithets have been copied this year. Those of Rājakēsarivarman may belong to one of the three kings—to Āditya father of Parāntaka, to Sundara-Chōla-Parāntaka II who reigned for about 16 years and was known as Maduraikonda-Rājakēsari, or to Rājarāja

Rājakēsarivarman.

who was called simply as Rājakēsarivarman till the 10th year of his reign. Of

such records, three copied from Śendalai (Nos. 208, 209 and 210 of App. C) which have been engraved in the same kind of script must belong to the same king who bore this title; and as two of them bear the high regnal year of 24, and as the *pulli* is marked on the letters to denote the basic consonants, these records have to be attributed to Āditya I, and to the last quarter of the ninth century A.D. They refer to the gifts of gold by private individuals for burning perpetual lamps in the temple of Tirupperundurai-Perumāṇaḍigaḷ at Śendalai *alias* Chandralēkhai-chaturvēdimāṅgalam, a *brahmadēya* in Ārkāttu-kūrāṁ. No. 229 of App. C from Kilappaluvūr which registers the gift by Paḷuvēttaraiyar Maṇavaṇ-Kaṇḍaṇār in the 12th year of Rājakēsarivarman may have to be attributed to Sundara-Chōla, while No. 226 of the same Appendix of the 7th year of Rājakēsarivarman in which Kaṇḍaṇ-Maṇavaṇ figures may, on palægraphical considerations, have to be attributed to Rājarāja I.

18. As regards the records issued in the reigns of kings bearing the simple name of Parakēsarivarman; as Parāntaka I assumed the title of Maduraikonda Parakēsari

Parakēsarivarman.

so early as the third year of his reign, and Āditya-Karikāla was also distinguished

by the title of "Vīra-Pāndyaṇ *talai-konda*" after his second year, and as no inscriptions of Parakēsarivarman bearing the low regnal years of 1 and 2 have been

found in this year's collection, the difficulty of proper attribution is somewhat lessened. These epigraphs have therefore to be assigned from internal evidence or from palæography to Ariñjaya who may have had a short reign, or to Uttama-Chōla who reigned for nearly 16 years. The two records Nos. 112 and 136 of App. C from Tiruvilakkudi contain some incomplete astronomical details which furnish equivalents falling within the reign of Uttama-Chōla, while the latter record also mentions in addition a battalion named Karikāla-Chōla-teriñja named after that Chōla king. The long incomplete record from Kuttālam (No. 103 of the same Appendix) has also to be assigned to the same king, whose name is traceable in its damaged beginning. Three inscriptions of the 4th and 14th years of Parakēsarivarman (Nos. 112, 113 and 114 of App. C) engraved in the Maṇavālēśvara temple at Tiruvilakkudi refer to the gift of a silver platter by Mārasimhaṇ *alias* Vīraśekhara-Mūvēndavēlāṇ of Guṇamalappādi in Nallārūr-nādu on the northern bank (of the Kāvērī); and as it is possible that this chief took his name after the Gaṅga ruler Mārasimha, the Parakēsarivarman of these records may be identified with Uttama-Chōla himself.

19. The two villages Kilappaluvūr (called Śirupaluvūr in the epigraphs) in the Trichinopoly district and Śembiyaṇmahādēvi (or Śembiyaṇmahādēvi-chaturvēdimāṅgalam) in the Tanjore district have contributed a large number of inscriptions ranging in date between the 8th and 16th years of the reign of Parakēsarivarman, who has to be identified with king Uttama-Chōladēva. From the records copied from the two temples in the former village, we are able to surmise that Paluvūr was probably the headquarters of and called after or gave its name to a feudatory family of chieftains called the Paluvēṭṭaraiyar. Paluvēṭṭaraiyar Kaṇḍaṇ-Maṛavaṇār figuring in a record dated in the 7th year of Rājakēsarivarman, possibly Sundara-Chōla, was perhaps responsible for the construction (No. 245 of App. C) of the Paśupatiśvara temple, whose deity appears to have been consequently called Maṛavaṇiśvaragrihattu-Mahādēvar after him. No. 249 of App. C registers the gift of some land made by Maḷavar-Koṅgaṇ Śēnni-Nambiyār, the father-in-law or uncle (*māmadi*) of Maṛavaṇ-Kaṇḍaṇār, to the temple of Maṛavaṇiśvaram-Uḍaiyār, while No. 237 of the same Appendix relates to the gift of sheep made by Rāmaṇ-Kōviyār, wife of Paluvēṭṭaraiyar Vikramādityadēvar to the other temple of god Tiruvālan-durai-Mahādēvar.

20. The Anbil plates of Sundara-Chōla state that Parāntaka had married the daughter of a chieftain named Paluvēṭṭaraiyar, whom they describe as a Kēralārāja. According to No. 231 of App. C, Paluvēṭṭaraiyar Kaṇḍaṇ-Amudaṇār was the chief who is said to have helped this Chōla king in the 12th year of the latter's reign in fighting against the combined forces of the Pāṇḍya and the Ceylonese in the battle of Vellūr; but we do not know if this was his father-in-law mentioned in the Anbil plates referred to above. Paluvēṭṭaraiyar Kōḍaṇḍaṇ Tappilidharmaṇ figures in a record (No. 609 of 1920) of the second year of a Parakēsarivarman who may be identified with Uttama-Chōla. Paluvēṭṭaraiyar Vikramādityadēva has already been mentioned as occurring in a record (No. 237 of App. C) of the 8th year of the same king. It is not known from whom this chief may have got his name of Vikramāditya. Two records (Nos. 219 and 229 of App. C) dated in the 9th and 15th years of the same reign relate to Paluvēṭṭaraiyar Maṛavaṇ-Kaṇḍaṇār. The relationship that may have existed between these different members is not, however, ascertainable, except that Kaṇḍaṇ-Amudaṇār and Kaṇḍaṇ-Maṛavaṇār, the contemporaries of Parāntaka I and Rājakēsarivarman (Sundara-Chōla) respectively, may have been brothers, and that Maṛavaṇ-Kaṇḍaṇār figuring in the records of the 12th year of Rājakēsari and the 9th year of Parakēsari (Uttama-Chōla) may have been the son of the latter. It is of interest to note that an inscription (No. 90 of 1911) belonging to the 22nd year of Tribhuvanachakravartin Rājarājadēva (III) refers to another chief Paluvēṭṭaraiyar of Vānagappādi.

21. Śembiyaṇmahādēvi-chaturvēdimāṅgalam which was a *brahmadēya* in Aḷa-nādu on the southern bank (of the Kāvērī) owes its name to the widowed queen of Gaṇḍarādityadēva and the mother of Uttama-Chōla, namely. Śembiyaṇ-Mahādēvi,

who is said to have built the temple of Śrikailāsam-udaiya-Mahādēvar in this village. From a few records dated in the 12th, 15th and 16th years of Uttama-Chōla and copied from this shrine, we learn the names of a number of queens of this Chōla

Uttama-Chōla's queens.

king, who made sundry gifts of money for conducting certain services in the

temple on the day of Kēṭṭai-nakshatra in the month of Chittirai every year, which was the birthday of their pious mother-in-law. The names of the queens are as follow :—

1. Urattaiyaṇ Śōrabбайyār *alias* Tribhuvana-Mahādēvī.
2. Pattan Dānatōṅgiyār.
3. Tennavaṇ-Mahādēviyār of Maḷapādi.
4. Vāṇavaṇ-Mahādēviyār, daughter of Iruṅgōlar.
5. Nambirāṭṭi . . . daughter of Viḷupparaiyar.
6. the daughter of Paḷuvēṭṭaraiyar.
7. Ārūraṇ Ambalattadigal.

Of these, Śōrabбайyār was the *Mūṭta-nambirāṭṭiyār* or the senior queen, and No. 5 the daughter of Viḷupparaiyar whose name is obliterated in this record may have been the Kilānadigal mentioned in another record of Uttama-Chōla (No. 293 of 1908). Nos. 482, 489 and 492 of App. B mention four other ladies Arumoli Ariṅṅigaipirāṭṭi . . . lakuntadēviyār, . . . ppirāṭṭiyār of Paṅgala-nādu and Kāṇapparaśiyār *alias* Śōṇṇa-Mahādēviyār who made similar provisions for worship on the birthday of Śembiyaṇ-Mahādēvī. It is not known if these ladies were also related to Uttama-Chōla. Although there is nothing strange in a Hindu king marrying a number of queens, Uttama-Chōla's action may have been prompted by a desire to preserve friendly and diplomatic relationship with the neighbouring chiefs. We do not know whether any particular event in the life of Śembiyaṇ-Mahādēvī that may have occurred about this time, invited the spontaneous outburst of filial piety on the part of the several queens of Uttama-Chōla between the 12th and 16th years of his reign or whether these were simply gifts made in honour of the temple built by their mother-in-law. The senior queen is known to have made a supplemental gift for conducting worship in the same temple in the 7th year of Rājārāja I (No. 480 of App. B).

22. A short note on the prolific building activities of Śembiyaṇ-Mahādēvī may be of some interest. Widowed early in life and with an infant-son who could not immediately succeed to the Chōla throne after the death of his father Gaṇḍarāditya, Parāntakaṇ-Mādēvadigalār *alias* Śembiyaṇ-Mahādēvī appears to have developed a

Śembiyaṇ-Mahādēvī's Charities.

devout turn of mind and to have spent large sums of money in renovating ruined

temples and constructing new ones in stone, provided the images of gods and goddesses with valuable gold ornaments set with pearls, rubies and diamonds and made gifts of gold and silver utensils to several temples for use during the services. Such donative records are distributed in the reigns of her son Uttama-Chōla. The earliest gifts made by this queen seem to have been the gifts of a perpetual lamp to be burnt in the Tiruvanantīśvaram-Uḍaiyār at Kāṭṭumaṇṇārkōyil and of a silver vessel to the temple of Maṇavālēsvara at Tiruvilakkudi (No. 128 of App. C); but the earliest of the buildings erected by her appears to have been the temple of Tirunallam-Uḍaiyār (Umāmahēśvara) at Tirunallam (i.e.,) Kōṇērīrāṇapuram in the Mayavaram taluk of the Tanjore district which was rebuilt in stone before the 7th year of the reign of her son Uttama-Chōla (i.e., A.D. 976) and named after her deceased lord Gaṇḍarāditya (No. 635 of 1909). The figure of her husband Gaṇḍarāditya was sculptured on the wall of the same temple as worshipping the god Tirunallam-Uḍaiyār. The Agastyēśvara temple at Ānāṅgūr was built in stone by this queen about this period (No. 75 of App. C). The god Śivayōganāthasvāmi in the ancient Śiva temple at Tiruviśalur in the Kumbhakonam taluk was the recipient of certain costly ornaments from this queen in the reign of her son Uttama-Chōla (No. 28 of 1907). In the 12th year of the same reign corresponding to A.D. 982, she built the *śrīkōyil* of Mudukunṇam-Uḍaiyār at Vriddhāchalam in the South Arcot district, and erected several other minor structures, such as the *sōpāna-mandapa*, *gōpura*, the covered verandah, and the shrines of the *parivāra-dēvatas* (No. 47 of 1918). The Māsilāmaṇīśvara

temple at Tirumullaivāyil in the Chingleput district received a gift of some lands from her for the expenses of worship, in the 14th year of her son's reign (No. 669 of 1904); and two years later in about A.D. 985 the last year of her son's reign, the temple of Kurāṅgāḍuturai-Ālvār (Āpatsahāyēśvara) at Āḍuturai in the Papanasam taluk (Tanjore) was built by her (No. 357 of 1907). In the succeeding reign too, the devout work of this old queen did not terminate, for we find that in the 2nd year of Rājārāja I (A.D. 987), the temples of Śiddhēśvaram-udaiya-Mahādēva at Tirunāgēśvaram in the Kumbhakonam taluk (No. 219 of 1911) and of the Tirukkaraḷi-Mahādēva (Udvāhanātha) temple at Tirumananjēri in the Mayavaram taluk (No. 21 of 1914) were erected by her, while some gifts were made to the god at Tiruvārūr for the merit of her son, Uttama-Chōla (No. 570 of 1904), and the Śiva temple at Tirunāraiyyūr also came in for a share of her donations (No. 156 of 1908). A.D. 990 saw her making some gifts to the Tirukkalittattai temple in the 5th year of Rājārāja (No. 297 of 1908). In the next year of the same reign again, repairs were conducted in, and some jewels and utensils were presented to, the Śvētāranyam temple at Tiruvenkādu in the Shiyali taluk (No. 444 of 1918), and a year later the shrine of Aṇaneri-Ālvār was added in the Tiruvārūr temple (No. 571 of 1904). The Āḍityēśvara temple which had been built in the 6th year of Uttama-Chōla was a recipient of some fresh donations at her hands in the 9th year of Rājārāja I (No. 362 of 1907), and a year later similar presents of jewels and money were made to the temple of Tirukkarkuḍi-Ālvār at Nandivarmamaṅgalam *alias* Uyyakkondān-Tirumalai in the Trichinopoly district (No. 459 of 1903). An epigraph of the 11th year of the same king (No. 199 of 1901) engraved on the wall of the Kandālīśvara temple at Tennēri (in the Chingleput district) testifies to her having made a present of some vessels to that temple. In the 15th year of Rājārāja some jewels and gold vessels were presented to the Vriddhāchalam temple (No. 48 of 1918) and in the next year she built the Chandramaulīśvara temple at Tiruvakkarai (No. 200 of 1904). This appears to have been the last temple built by this saintly queen, and she appears to have passed away in the 16th year of Rājārāja, corresponding to A.D. 1001. An inscription at Tirumalayādi (No. 46 of 1920) mentions that a liquid measure was called after her name as Śembiyaṅ-Mahādēvī. Such is the list of her benefactions as collected from the inscriptions copied hitherto, and there may have been other charities of which we have no knowledge at present. Her benefactions gave a great impetus to the growth of architecture in the Chōla times, which bore noble fruit in the reigns of Rājārāja and his son Rājēndra-Chōla.

23. Among the few records belonging to the time of Rājārāja I, three (Nos. 193, 234 and 248 of App. C) are somewhat interesting, in that they help to fix the exact year of his first expedition against the Chēras. These epigraphs are all of them dated in the 10th year of the king's reign, but as only the second and third

Rājārāja I: his victory at Kāndaḷūr. refer to his destruction of the fleet at Kāndaḷūr by the epithet '*Kāndaḷūr-sālai kalam arul/a*' which Rājārāja had assumed after he had defeated the Chēra fleet at Kāndaḷūr, we are enabled to surmise that this event should have happened in about the middle of the 10th year of his reign, i.e., A.D. 995. Record No. 497 of App. B at Śembiyaṅmahādēvī which is dated in the 3rd year of a Rājakēsari-varman and which relates to the gift of some jewels made by the queen of that name to the temple must belong to Rājārāja I.

24. Only one record (No. 481 of App. B) belonging to the time of Rājēndra-Chōladēva engraved in the temple at Śembiyaṅmahādēvī is important in that it refers to the image of Śembiyaṅmahādēvī which was set up in the temple in the 8th year of the Chōla sovereign

Rājēndra-Chōla · I: Śembiyaṅ-Mahādēvī's image in a temple. (corresponding to A.D. 1020) along with another image of Ishabhavāhanadēva, and makes provision for offerings to them. Although this installation of an image of the queen may have been only in the nature of a commemorative act of piety on the part of the Chōla king, the fact that worship and offerings were made to it seems to suggest that the queen's popularity in life must have been so great as to have earned her canonization even within a few years after her death. This portrait-image is not now traceable in this temple. This record mentions the name of a road as Vikrama-Chōla-vadi; and this name so early as A.D. 1021 is peculiar. No. 120 of App. C

copied from the Manavālēśvara temple at Tiruvilakkudi is a cumulative record incised in the 6th year of the king, when all the several bits of tax-free lands endowed to the temple on different occasions in the previous reign appear to have been catalogued and brought to account. The interest of an inscription of the 5th year of the same king from Kīlappaluvūr (No. 235 of App. C) consists in its mentioning a woman named Ariñjigai-Mādēvaḍigal, the mother of a certain (lady) Arumolidēvaṇ Bhōgi Baṭṭaṇ Gaṇḍarāditti, and the woman-in-waiting on the Chōla queen (?) Nambirāṭṭiyār Pāṇḍimādēviyār. Such names as those of the two maid-servants, mother and daughter, of the royal household which were apparently coined in imitation of royal names, are likely to be misleading in cases where the status of their owners is not specifically mentioned with the exactitude of the present instances. A few records of Rājādhirāja with the introduction *tiṅgaḷēr-taru* etc. copied this year are not of much historical value.

25. The next king represented in this year is Parakēsarivarman Rājēndradēva (A.D. 1052-62) who has four inscriptions to his credit. Only one of them (No. 102 of App. C) gives him the long historical introduction beginning with *Tirumāḷu puvī eṇum* etc., while the other three (Nos. 108, 115 and 137 of App. C)

furnish only the brief preamble detailing his conquest of Irattāipādi seven and-a-half lakhs, the erection of a pillar of victory at Kollāpuram, the defeat of Āhavamalla at Koppam on the banks of the great river (*Pērāru*), and the capture of his elephants, horses and other camp-equipage. The former relates to the gift of gold made for the welfare of king Rājēndradēva by Venkāḍaṇ-Āḍavallāṇ, a merchant in the big bazaar-quarters (*aṅgāḍi*) within the fort at Gaṅgaikondaśōlapuram, for feeding itinerary brahmans at midday in the temple of Śoṇṇavāraṇivār. This name of the god of the temple is reminiscent of the surname assumed by Chēramāṇ-Perumāṇāyaṇār, on the merit of his having been able to hear and understand the speech of all living beings; but Kuttālam, where this temple is situated, had no connection whatever with the peregrinations of this Chēra saint, as narrated in Śēkkiḷār's *Periāpurāṇam*.

King Parakēsarivarman Adhirājēndra is represented by one inscription (No. 123 of App. C) which begins with the introduction *tiṅgaḷēr malarṇḍu*, etc. Records of this king are rare and only a few have been copied hitherto. The present one comes from Tiruvilakkudi and is dated in the 2nd year of his short reign.

26. Of the few inscriptions of Kulōttuṅga I belonging to this year's collection, none contains any matter of importance. No. 246 of App. C refers to the gift of a

Kulōttuṅga I. lamp made to the temple at Śirupaluvūr by Śuttamallaṇ Śōḷakulasundaraṇ *alias* Gaṅgaikonda-Vānakōvaraiyaṇ. This donor must have been a local chieftain of some note, as he is mentioned in another record (No. 261 of App. C) dated in the 3rd year, as having petitioned to the king on the insufficiency of lands for a certain charity, when the latter was seated on the throne under the pearl canopy in the *abhisekha-maṇḍapa* within the palace at Vikramachōlapuram. Another member of this family apparently must have been the chief Śuttamallaṇ Muḍikonḍaṇ *alias* Vānakōvaraiyar of Valaiyūr *alias* Śaṇbai, situated on the northern bank of the Pennai in Vānakōppādi *alias* Rājēndraśōla-valanāḍu, to whom several bits of land are said to have been sold in the next reign by the members of the village-committee (*ālūṅga-nattār*) of Virudarājabhayaṅkara-chaturvēdimāṅgalam in Maṇṇi-nāḍu (Nos. 62 to 65 of App. C).

27. His son Vikrama-Chōla is represented this year by a fairly large number of inscriptions which come mostly from the villages of Tiruvilakkudi and Tiruvāḍuturai in the Tanjore district. Of these, No. 144 of App. C which commences with the historical introduction

Pūmādu puṇara etc., gives him the incorrect title of Rājakēsarivarman and another record gives the alternative eulogistic preamble of *Pūmālai mīḍaiṇḍu* (No. 74 of App. C). Three records copied at Tiruvilakkudi mention that the village assembly of Bhūlōkamāṇikka-chaturvēdimāṅgalam a *brahmaḍēya* in Nallārrūr-nāḍu, a sub-division of

Virudarājabhayānkara-vaṇanādu met in the raised hall (*eḍuttukkatti*) of the temple of Tiruvēlvikkudi-Uḍaiyār and concluded some transactions connected with the sale of lands to Alagaviṭaṅkaṇ-Uyyavandāṇ *alias* Jñānaśivar of Pūṇḍi in Paravai-nādu, a sub-division of Rājarāja-vaṇanādu, for the expenses of conducting daily worship to the *linga* called Tirukkēdāram, which he had consecrated in the temple, and for supplying food, to Śaiva devotees, who might come as pilgrims. Who this ascetic Jñānaśiva was, is not ascertainable. These transactions were made in the name of Chandēśvara, who is here called the chief servant (*nūlabhṛitya*) of the god at Tiruvēlvikkudi. From two other inscriptions we learn that two *mandapas* in this temple were called Tiruchchirrambala-Vēḷaikkāraṇ-tirumandapam and Śaṅkaradēvaṇ-tirumandapam, erected as they must have been by individuals bearing those names. The second of these appears to have been a captain (*sēnāpati*) of the guards stationed in the palace (*tirukkoravāśal*) at Gaṅgaikondaśōlapuram, and named Śaṅkaraṇ Ambalaṅkōyilkondāṇ *alias* Anantapālar of Iḷaṅkārikudi in Pērāvūr-nādu, a sub-division of Uyyakkondār-vaṇanādu. This military officer made a gift of land (No. 72 of App. C) for maintaining a feeding-house (*aṛachehālai*) named 'Anantapālar-peruntiruvāṭṭi' to feed brahmans, ascetics and wayfarers in the temple.

No records of Kulōttuṅga-Chōla II or of Rājarāja II have been copied this year, while the few belonging to Rājādhirāja II either commencing with the historical introduction of *Kaḍal śūḷṇḍa* etc., or with the simple epithet Tribhuvanachakravartin, are of no great importance.

28. Of the few unimportant records belonging to the time of Parakēsarivarman Kulōttuṅga III in this year's collection, only one (No. 81 of App. C) commences with the panegyric introduction of Kulōttuṅga III—his conquests. *Puṇal-vāyṭṭu* etc., while all the other epigraphs call him either by the simple title of Tribhuvanachakravartin Kulōttuṅga-Chōladēva, or enumerate his vaunted capture of Madura before the 14th year of his reign (No. 166 of App. C), of Iḷam before the 20th year (No. 91 of App. C) and of Karuvūr before the 21st (No. 272 of App. C). Two records of this king (Nos. 90 and 91 of App. C) refer to the sale of men and women as servants (*aḍimai*) for cultivating certain lands set apart for the maintenance of a *matha*. Such a disposal of serfs was common enough in those days, and the transfers of lands from one owner to another very often stipulated also the transfer of the labourers employed thereon as can be seen from such expressions as குடிநீங்காத் தேவதானம் or குடிநீங்கா இறைமீளி occurring in the inscriptions. The village of Vikramaśōḷaṇ-Allūr which is said to have been situated in Jāyāṅkondaśōḷa-vaṇanādu in No. 81 of App. C, a record of the 15th year of the king, is differently located in No. 92 of the same App. as situated in Pērāvūr-nādu, a sub-division of Uyyakkondār-vaṇanādu, in the 24th year of the same king's reign.

29. There are only a few records belonging to Tribhuvanachakravartin Rājarāja III, almost all the villages in the Tanjore and Trichinopoly districts visited during the year contributing at least one epigraph of this ruler. One of these, No. 500 of

Rājarāja III.

App. B, is interesting in that it states that the village assembly (*ambalam*) was meeting both in the day-time and at nights for deliberating on affairs connected with the village administration and the revenue matters relating to taxes, etc., and that as this involved an expenditure of oil for lamps and torches in excess of the quantity sanctioned by the *sabhā*, it was ordered that the assembly should meet only during day-time. No. 433 of the same Appendix adds one more to the numerous instances

Retrenchment in lighting charges. already noticed, of a case wherein two men having fought a duel with bows and arrows, one of them who had mortally hit the other was required, as a penalty, to provide for the burning of two perpetual lamps in the temple of Tirutturai-Mahādēva at Tiruttalūr. From a short epigraph (No. 97 of App. C.), in the Vaṭāraṇyēśvara temple at Tiruvāḷaṅgādu, it is learnt that the unit-measure called the 'Tiruvulagaḷandāṇ-kōl' whose length was marked in the temple of Rājarājēśvaram-Uḍaiyār at Tanjāvūr was compared and engraved in the Tiruvāḷaṅgādu temple, so as to serve as a standard linear measure in that locality.

A minor chief of some importance mentioned this year in an inscription from Periya-Korukkai in the Trichinopoly district (No. 266 of App. C) is Māyidēvara-
 Māyidēvarasa, son of Mahāmaṇḍalēśvara Kulōttuṅga-Sōmanāthapriyaṇ.
 raśa, son of Mahāmaṇḍalēśvara Kulōttuṅga-chōla-Sōmanāthapriyaṇ. This chief also figures in a record from Tiruppattur in the same district, dated in the 32nd year of Rājārāja (No. 592 of 1908). The present record is not dated, but it seems certain that he was in charge of the tract roughly comprising the present Musiri and Lalgudi taluks of the Trichinopoly district, in the time of Rājārāja III.

30. Of the three epigraphs attributable to Tribhuvanchakravartin Rājendra-Chōlādēva III, No. 194 of Appendix C from Kōvilkāḍu in the Tanjore district registers the agreement given by Periyān-Ālagiyaperumāṇ *alias* Śōlagāṅgaṇ of Paiyūr, in Paiyyūr-kōttam of Jayaṅkondaśōla-maṇḍalam *alias* Tōṇḍai-maṇḍalam, to levy taxes at certain fixed rates on the lands held by him as *padai parru* (military tenure). This executive officer of the Chōla king has already figured in other records (Nos. 202 and 205 of 1908) in the Mantrapuriśvara temple at Kōvilūr in the Pattukkōttai taluk of the Tanjore district. Another inscription from the temple at Tiruchehiṇṇambalam mentions a horse-dealer from Malai-maṇḍalam named Malaiyaṇ . . . of Kulamukkil, who also bore the surname of Kulōttuṅgaśōla-Śētti, as having made some donations to that shrine (No. 182 of App. 6).

THE PANDYAS.

31. Only 45 inscriptions in the collection, secured mostly from the Ramnad district, are assignable to this line of kings. Their earliest record is from Tiruchchirrambalam in the Tanjore district and belongs to the reign of Varaguṇa-Mahārāja (No. 185 of 1926). Beyond the name of the village which is given as Tiruchchirēmam, we do not get any other information from this damaged epigraph. It is probably this king who has figured as a donor in a record of the Pallava king Nripataṅgavarman at Tiruvadi (No. 360 of 1921).

Jatāvarman Kulaśēkhara (*acc.* 1190 A.D.) has about seven inscriptions to his credit. No. 8 of 1926 mentions the chief Kandaṇ-Udaiyaṇḍēyaṇ Gāṅgēyaṇ, who also figures in the reign of Māra-
 Jatāvarman Kulaśēkhara.
 Sundara-Pāṇḍya I (No. 10 of 1926).
 Similarly the chief Kandaṇ Āludaiyaṇ Kalvāyil-Nāḍālvāṇ who occurs in Nos. 22, 27 and 31 of the same Appendix, all dated in some year opposite the 13th of this king, is also found mentioned in Sundara-Pāṇḍya's records (Nos. 16, 17 and 18 of 1926).

32. The inscriptions of Māra-
 Māra-
 Sundara-Pāṇḍya I in the year's collection range in date between the 3rd and 20th years of his reign. Inscriptions of his 5th and 6th years (Nos. 17 and 18 of 1926) give him the appellation 'who took the Chōla country', while Nos. 16, 19 and 25 dated in his 7th year and Nos. 39 and 41 of his 8th year have 'who presented the Chōla country'. He is stated in two inscriptions of his 15th and 17th year (Nos. 26 and 50) 'to have performed the anointment of heroes and the anointment of victors at Mudikondaśōlapuram, after taking the Chōla country'. It is a point worth considering that in all his inscriptions copied hitherto, which are dated up to his 6th year, he takes credit only for the conquest of the Chōla country, while in later inscriptions from the 7th to his 14th year he prides himself upon its restoration (to the Chōla king). It is only in inscriptions of his 14th and later years that he boasts of his anointment of heroes and victors at Mudikondaśōlapuram. To these achievements are added in the historical introduction given in some of his records, the conquests over the two Koṅḡus, Īlam and Karuvūr. The mention of his *vīrābhishēkaṇ* at the Chōla town of Mudikondaśōlapuram along with his conquests might be in the nature of a glorification of all the victories gained by him up to his 15th year, though we do not know whether or not the actual anointment took place much earlier. If we suppose that the restoration of the Chōla country to its king was an event of his 7th year, it

will have to be placed in A.D. 1222-23, since the date of his accession has been fixed as 1216 A.D. The Chōla king at this time was Rājārāja III who succeeded Kulōttuṅga III in that same year (A.D. 1216). It is therefore strange to find in a record of the current collection (No. 9 of 1926) the king to whom Sundara-Pāṇḍya returned his kingdom being specified clearly as Kulōttuṅga (III). Since his initial

His opponent Kulōttuṅga III (?).

date has been definitely fixed at A.D. 1178 (*Ep. Ind.*, Vol. IV, page 266) and we do

not find his inscriptions dated later than his 40th year, we have to conjecture until some other evidence to the contrary is forthcoming, that he was living at this time though Rājārāja was actually the ruler. That his name has not been given in the inscription by mistake for Rājārāja III is evident from another inscription of Sundara-Pāṇḍya copied in the same district (No. 72 of 1924) which also refers to the return of the Chōla kingdom to Kulōttuṅga. In my *Annual Report* for 1924, however, while noticing this record, I interpreted the conquests of Īlam, Kōngu, etc., as assignable to Kulōttuṅga III owing to the unusual mention of that king in Sundara-Pāṇḍya's inscription. Kulōttuṅga III boasts in his later inscriptions of his having taken Īlam, Madura, the crowned head of the Pāṇḍya and Karuvūr. Two inscriptions of his 9th and 11th years (*S.I.I.*, Vol. III, Nos. 86 and 87) are more explicit in stating that he assisted Vikrama-Pāṇḍya against his rival Vīra-Pāṇḍya, whose head he cut off in the battle. These two kings are evidently the sons of Kulāsēkhara and Parākrama-Pāṇḍya, the rivals in the war of Pāṇḍya succession. An inscription in the current year's collection (No. 47 of 1926) dated in the reign of Māravarman Sundara refers to some grant made in the time of *Periyanāyaṇār* Vikrama-Pāṇḍyadēva. We have perhaps to understand from the expression *Periyanāyaṇār* that Vikrama was either the father or elder brother of Sundara-Pāṇḍya. We do not at present know the circumstances which brought about the reversed situation in South Indian conflict at this period of Sundara-Pāṇḍya returning the Chōla country which he had conquered to Kulōttuṅga III to whom his own *Periyanāyaṇār* owed his throne unless it be as an act of gratitude. The weakness of the Chōlas after Kulōttuṅga's reign was fully taken advantage of by the powerful and ambitious Pāṇḍya king to extend his own dominions.

We are familiar from several inscriptions with Maḷavarāyar, the minister of

His minister Maḷavarāya.

Sundara-Pāṇḍya, on whose representations numerous grants were made by the king,

and after whose name the king even called his throne in his palace. No. 180 of 1926 informs us that he was a *sāmanta* of Sundara-Pāṇḍya and hailed from Pulivalam a *dēvadāna* village belonging to the deity at Tiruchchirrambalam.

33. No. 520 of 1925 introduces us to another Sundara-Pāṇḍya who was born in the

Sundara-Pāṇḍya, born in Mūla.

asterism Mūla in the month of Purattāṣi.

some probability to Jaṭavarman Sundara-Pāṇḍya I whose star of nativity was also Mūla (*A.R.* for 1921, page 101, paragraph 41). This enables us to assign the record with

Five inscriptions of Māravarman Vīra-Pāṇḍya have been secured, of which two from Iraniyūr are dated in his 11th year and three from Īlayāttaṅgudi in his 22nd year. Nos. 34 and 38 of these latter give details of date which work out correctly

Māravarman Vīra-Pāṇḍya.

for A.D. 1275, March 22, thus taking his initial date to A.D. 1253. We may

therefore equate him with the king of that name mentioned in No. 395 of 1909 whom Mr. Swamikannu Pillai places in A.D. 1253 (*Ind. Ant.*, Vol. XLII, page 165). This identification gains strength by the fact that a certain Kandaṇ Ṍmaḷagiyāṇ Kalingattaraiyaṇ who occurs in No. 34 also figures in two records (Nos. 35 and 36 of 1926) of the 39th year of Māravarman Kulāsēkhara (*acc.* A.D. 1268). It is a different and a later Vīra-Pāṇḍya whose inscription from Tiruchchirrambalam (No. 176 of 1926) calls him by the surname Śrīvalla[*bha**] dēva. The characters belong to about the 14th century and a certain (chief) Valiyāṇ Uṇṇandai-Śōḷaṇ figures as a recipient of some privileges and titles at the hands of this king. No. 51 of 1926 dated in the 8th year of Jaṭavarman Vīra-Pāṇḍya mentions a chief or minister named Kāliṅgarāya and No. 50 of 1925 of the 9th year of a king of the same name seems from its alphabet to belong to the 14th century.

34. A few of the inscriptions from Pallikonda in the North Arcot district contain the orders (*ōlai*) issued by the chief Kulaśekhara-Śambuvarāya as a subordinate of an unspecified suzerain, whose 11th, 12th, 13th and 22nd years have been quoted therein. From Nos. 92 of 1900 and 195 of 1923, however it is learnt that this

Kulaśekhara-Śambuvarāya—a Pāndya feudatory.

overlord must have been the Pāndya king Vīra-Pāndya who ascended the throne in A.D. 1253 and had a reign extending

up to about A.D. 1278. No. 77 of 1908 from Vedāl in the same district is an order issued by Kulaśekhara-Śambuvarāya in his own name, and as it begins with the words *Kulaśekhara-Śambuvarāyarkku yāndu 25-vadu* it may be suggested that this chief had attained a quasi-independent status at the time of this record. Unfortunately, however, this is the only inscription of his rule, and no other records of his earlier years have till now been discovered. The astronomical details contained in this record are '25th year, Mēsha, śu. tritīyā, Monday and Hasta' and they work out correctly for the four dates A.D. 1204, 1231, 1258, and 1302 in this period. As Kulaśekhara-Śambuvarāya was a subordinate of Vīra-Pāndya (till about A.D. 1278?) and his 25th year of rule cannot consequently correspond to any of the first three dates and as the astronomical details work correctly for A.D. 1302 also, it appears possible that he became a semi-independent chief during the close of the reign of his Pāndya overlord, and that he continued as such till at least A.D. 1302. No. 456 of App. B issued in the year opposite the 13th year of his Pāndya suzerain refers to the provision made in the Pallikonda temple for a service called the *Śeyyārru-venṇāṇ-sandi*, and a similar provision was made in the 25th year of his own reign (No. 77 of 1908) for conducting a festival called the *Śeyyārru-venṇāṇ-tirunāl* in the temple of god Nilakanthēśvara at Vedāl. From these facts it is evident that Kulaśekhara-Śambuvarāya had assumed the title of *Śeyyārru-venṇāṇ*, in commemoration of some victory gained by him at Cheyyār, the nature of which will have to be ascertained only from future discoveries. Venṇumankonda-Śambuvarāya (A.D. 1322—35) and Rājanārāyaṇa-Śambuvarāya (A.D. 1337—60) were later in point of time to Kulaśekhara-Śambuvarāya, and probably belonged to the same family, though we have no means of ascertaining the correctness of this surmise. No. 434 of App. B dated in the 10th year of Rājanārāyaṇa-Śambuvarāya, copied this year, comes from the Śiśthēśvara temple at Tiruttalūr, and refers to the 5th year of one more chief of the Śambuvarāya family, namely, Udāraguṇarāmaṇ-Śambuvarāya. It has to be noted in this connexion, that certain Pallava chiefs of this period bore names resembling those of some of the Śambuvarāyas, and the significance of this correspondence is worth a careful investigation when more data become available.

VIJAYANAGARA*

35. The earliest Vijayanagara inscription in the collection of the year belongs to the reign of Bukka I (No. 468 of 1925). It comes from Pallikonda in the North

Bukka I.

Arcot district and is dated in the cyclic year Rākshasa which corresponds to

Śaka 1298 (= A.D. 1376). Next in point of time are two records of his son Virupanna-Udaiyar which are from the Tanjore district and dated in Śaka 1307 (= A.D. 1385) and 1308 (= A.D. 1386) respectively (No. 152 of 1926 and No. 509 of 1925). The latter records a grant, as *tirunāmatukkāni* to the temple by the village assembly of Tirupperundurāi, of land confiscated by them from a certain Āndāṇ-Pillai of Tiruppattūr, on account of some faults (*kurai*). I have stated in my Report for

Virūpāksha I.

1924 (paragraph 111) that these village assemblies which had very considerable

powers of self-government during the previous periods gradually ceased to exist after the conquest of the country by the Vijayanagara kings and their functions were taken over by the emperor or his representatives. The transaction recorded in the present inscription is another late instance of the vestiges of power wielded by the village assembly.

36. From an inscription from Palugurāllapalle (No. 408 of 1926), we learn that Mahāmaṇḍalēśvara Vīra-Dēvarāya-Vodeya was ruling from Udayagiri in Śaka 1318. He was then evidently a viceroy under his brother Virūpāksha I and later on under

Bukka II before he came to the throne in Śaka 1328. No. 253 of 1926 from Kilapaḷuvūr, which can be assigned to about the same period, is dated in the year Saumya (corresponding probably to Śaka 1352) and affords an interesting example of legislation by the people themselves without reference to the king or any religious pontiff. The inscription records an agreement relating to some social conduct among

Social legislation in Dēvarāya's time. the Valaṅgai and Idāṅgai (the right-hand and left-hand) castes residing in the 18 sub-divisions of Irūṅgōḷapāṇḍi-vaḷanāḍu. An interesting parallel to the present inscription will be found in the Paḍaviḍu inscription (*South-Indian Inscriptions* Volume I, page 82ff) wherein the several sections of the brahmans of the kingdom of Paḍaviḍu comprising the Karnāṭa, Tamil, Telugu and the Lāṭa-brahmans signed an agreement that henceforth marriages among their families had only to be conducted as *kanyādāna* 'free gift of the bride' and that no money should be received as bride-price.

37. No. 350 of 1926, which is an undated inscription copied at Chennarāyapaṭṇam in the Dharmavaram taluk, records the praise of a certain Ananta, son of Bukkana and grandson of a minister of (king) Haryapa, who founded an *agrahāra* on the border of Jallāpura (?) and presented it to brahmans and constructed a dam in the village. The grandfather here referred to is evidently Anantarasa, the famous minister of the

Minister Anantarasa. five founders of the empire of Vijayanagara, who is said to have constructed the fort of Penugonḍe (No. 339 of 1901) and in whose name the famous tank of Anantasāgaram was dug at Porumāmilla (*Epigraphia Indica* Vol. XIV, p. 97 ff.) and from whom also the modern town of Anantapur took its name. Several important tanks in the Ceded districts are known by the name 'Anantasāgaram' and tradition connects all these with the famous minister of Bukka. From the present inscription his son Bukkana and grandson Ananta seem to have followed his example in instituting several useful public works.

38. An inscription of Dēvarāya II dated in Śaka 1365 (No. 429 of 1925) mentions a certain Būpparaśar as having granted the Tirutturaiyūr-śīrmai to one Nāgappa-Nāyaka. This part of the kingdom subsequently came under the Śāluva administration, for in Vikṛiti corresponding to Śaka 1393 we find Śāluva Naraṣiṅgaḍēva-Mahārāja granting certain villages round about Tirutturaiyūr as *sarvamānya*. An

Dēvarāya II—his feudatories. inscription from Pottipuram in the Salem district dated in Śaka 1349 (No. 452 of 1925) mentions a certain Eṛa Timmaiya-

Nāyakkar, son of Śevittu-Bālaiya-Nāyakkar as the Nāyaṅkāchārya (evidently under Dēvarāya II) of Mugai-nāḍu. From an inscription (No. 25 of 1926) of Mallikārjuna son of Dēvarāya (II) which is dated in Śaka 1368 we learn of a Chōḷa subordinate of the king named Mahāmaṇḍalēśvara Vikramaśōḷaḍēva-Mahārāja who bears a few *birudas* and is called *Uṛaiyūr-Puravarādhēśvara*. He seems to have been governing the portions round about Kilappaḷuvūr which went by the name of Uttuṅgatuṅga-vaḷanāḍu.

39. Mallikārjuna Immaḍi Praudhadēva the last king of the dynasty is represented by No. 442 of 1925 which is dated in the year Śaka 1409 thus taking his latest date further by two years. It mentions Aṛamvaḷartta-Nāyiṅār an important officer of the king with his head-quarters at Conjeeveram. This Aṛamvaḷartta-Nāyiṅār is evidently identical with Aṛamvaḷartta-Mudaliyār, a minister, according to the tradition in the Tamil country, of Aṛamvaḷartta Nāyiṅār—a Vijayanagara officer. Krishnadēvarāya. The present inscription shows that he should have served also under the predecessors of Krishnarāya.

A copper-plate grant issued in the reign of Krishnadēva-Mahārāja which has not yet been examined by this department is quoted by Mr. Rangachari (*Mad. Ins.* p. 95) as mentioning Aṛamvaḷartta-Mudaliyār (Aravaḷutta-Mudaliyāṇ) as a donor of the village Mēlapālayūr (?) to a temple for the maintenance of the *matha* built by himself and the residents of the 56 *nāḍus*. He seems to have been succeeded in his office at Conjeeveram under the Vijayanagara kings a few years later by another chief or officer Timmayadēva-Mahārāja (No. 521 of 1925 dated in Śaka 1415).

40. An inscription from Śendalai (No. 213 of 1926) dated in Śaka 1433 introduces us for the first time to a certain Virayya-Dannāyaka-Udaiyar a general under Krishnarāya. Two inscriptions of Krishnarāya from Katteragaṇḍla in the Cuddapah district dated in Śaka 1448 (Nos. 402-3 of 1926) mention Ghaṇḍikōṭa-sīma as the *Nāyaṅkaram* granted by the king to Avasaram Dēmarasayya. He seems to have been succeeded in this office in or before Śaka 1452 by Rāyasam Ayyapaṛasayya (No. 401 of 1926) on whom Udayagiridurga which included Ghaṇḍikōṭa is stated to have been given by the king as *Nāyaṅkaram*.

Nos. 14, 29 and 30 of 1926, all coming from Ilayātaṅḍuḍi in the Ramnad district bring to our notice a family of chiefs, subordinate to the Vijayanagara sovereigns, ruling over portions of Tanjore and Ramnad. These were Vairava-Nāyiṇār Vijayālayadēva and his father Pallikoṇḍaperumāl who were both Nāyaṅkaras

under Krishnarāya. The chiefs are given in their inscriptions some new and interesting titles such as *Takkārkkutakkāṇ*, *Rāhuttamindaṇ*, *Aiyaṇaiyumaraśanaiyum-oḷiya-śorivanniya-Śūriyaṇ*, *Padinettuvanni-yarai-muduvaipuraṅkaṇḍāṇ*, *Pāndiyapādai-yalikka-pariyēru-Mānadaṇ* and *Ēkānta-vīraṇ*. From two of the above titles which mean 'who saw the backs of the eighteen Vanniya heroes and who mounted on the horse to destroy the Pāṇdyas' it seems as if Pallikoṇḍaperumāl and Vairava-Nāyiṇār were born in a family which distinguished itself in the wars against the Pāṇdyas perhaps during the period of Chōla imperialism. Two other chiefs Śevvappa-Viśālayadēvar and his son Vayira-Viśālayadēvar with a few similar birudas are mentioned in No. 506 of 1925 from Avaḍayārkōyil dated in Śaka 1539. They should have been the descendents of those referred to above and it is possible that the former is identical with the Śevvappa father of Achchutappa of Nos. 187 and 188 of 1924 from Kallāṅḍuḍi in Ramnad.

41. The Dharmavaram taluk of which the village-war epigraphical survey was made this year, seems to owe its present condition to the exertions of the Vijayanagara emperors. Traditions of the place connect the construction of the fort and the town of Dharmāvaram with Kriyāśakti-Oḍayar, the famous religious teacher and minister of the first Vijayanagar kings. The system of irrigation by tanks fed by canals from the river Chitrāvati tributary of the Pennār, seems to have first been effected during this period. Several tanks in the taluk like those at Dhārmāvaram, Rāvulacheruvu, Gōṭṭūr etc., are called after this Kriyāśakti-Oḍayar whom tradition also connects with Chikka-Oḍayar a prince of the royal family. The latter's mother Mēdāmbā is said to have accompanied them while effecting these public works. She died at a certain village in the taluk which was consequently renamed Mēdāpuram in memory of this queen and granted to brahmans. A stone is still shown in the village as marking the place where this royal lady was buried.

No. 309 of 1926 from the Dharmavaram taluk gives some interesting information. It belongs to the reign of Krishnarāya and is dated in Śaka 1451, and registers a grant by a member of the *Dombari* caste—wandering street acrobats.

Grant to a temple by acrobats. Māchiraju son of Ādavarāya and Kēśavanātha son of Kūṭari Tirumalanātha granted to the temple of Tiruveṅḡalanātha the money which they had been getting every year as donation (*tyāgam*) from the villages. The inscription not only registers this grant but also records an agreement made by the members of the caste that they would not exhibit their performances in the villages and contains an imprecation against any member of the caste who acted against this pledge.

42. An inscription from Kanagānipalle in the same taluk (No. 340 of 1926) belongs to the reign of Achyutarāya and refers to the remission of the taxes on the artisan castes (*paṇchālamvāru*), on account of the levy of which they were leaving their places and emigrating to other districts (*sīmas*). It is noteworthy that the community affected by the tax migrated from Kanagānipalle-sīma to Pākāla and Kundirpi sīmas.

Achyutarāya.

places which do not lie very far from each other thus showing that there was considerable divergence from province to province in the matter of special taxation under the Vijayanagara kings.

43. Records of Sadāśivarāya copied this year range between Śaka 1467 and 1493.

Sadāśivarāya-remits taxes on barbers.

Inscriptions granting remission of the taxes on barbers by the emperor at the instance of Aliya-Rāmappayya on the petition of the barber Koṇḍōju have been noticed already in previous years. In some inscriptions the name of the barber is accompanied by those of other members of his caste, Bhadrōja and Timmōja. A number of inscriptions recording this remission have the figures of the barber's instruments like the razor, the strop, mirror and scissors engraved near them. The barber Koṇḍōju who was instrumental in getting the tax remitted is also known from Telugu literature testifying to the great influence which he had with the emperor. The poet Rudrayya author of the Telugu poem *Niraṅkuśōpākhyāna*, went to the city of Vijayanagar and wished for an interview with the emperor but could not get the audience of the king on account of the jealousy of the court poets. The poet however got over this difficulty by approaching the barber Koṇḍōju and explaining to him the circumstances. Koṇḍōju is said to have carried this information to the Rāya (emperor) and the poet was subsequently summoned to the court and suitably rewarded. In gratitude for this service rendered to him by the barber the poet composed a verse in his praise which is still extant.

A few epigraphs from Midutūru in the Kurnool district (Nos. 409, 410, 412-14 and 417 of 1926) mention two chiefs, probably brothers, named Anantarāju Kōnayadēva-Mahārāju and after him Anantarāju Narasarāju as ruling the regions around these places as the king's feudatories. Of these No. 409 refers to the former as the son of Veṅgaḷrāju, grandson of Bukkarāju and great-grandson of Anantarāju of the lunar race and Ātrēya-gōtra. The names of a few other chiefs subordinate to king Sadāśiva that occur in this year's collection may be noted here. These are Daḷavāy Veṅgaḷa-Nāyaningāru, Śaka 1475 (No. 373 of 1926); Nandyāla Aubhala-dēva-Mahārāja (No. 376 of 1926); Narasarājayya, son of Mahāmaṇḍalēśvara Chinatimmarājayya, Śaka 1470 (No. 310 of 1926); Daḷavāy Bhadri-Nāyudu subordinate of Anantarāju Narasaya, Śaka 1483 (No. 414 of 1926).

44. There are no important inscriptions of the last or Āraṇḍu dynasty in the collection. No. 305 of 1926 from the Dharmavaram taluk refers to Kāmadēva (IV) as ruling from Vellūru and mentions Pemmasāni Immaḍi Timmānāyanigāru a subordinate of the king in Śaka 1551. His successor Venkata II however is stated in

The Āraṇḍu kings.

No. 299 of 1926 as ruling from Penukonda in Śaka 1552. His two subordinates mentioned herein are Mahāmaṇḍalēśvara Kadirināyani Kōnapa-Nāyaka and Haṇḍe Dēvi-Nāyudu. No. 416 of 1926 from Midutūru appears to be the latest Vijayanagara inscription in the collection of the year. It is dated in Śaka 1570 in the reign of Rāmarāju Avuku-Gōpālārājayya who made a grant of land at Mirutūru to a certain Tamburu Sarvaya, probably a musician if we can judge his profession by the epithet prefixed to his name.

MISCELLANEOUS.

45. The temple of Kōdaipirāṭṭiśvaram-Uḍaiyār at Naḍuvachehēri in the Coimbatore district, which must have owed its origin probably to a Kōṅgu princess named Kōdaipirāṭṭiyār, has yielded a few inscriptions attributable to the Kōṅgu chiefs

Kōṅgu chiefs.

Rājakēsarivarman. Kulōttuṅgadēva,
(Nos. 449, 442 and 440 of App. B dated

respectively in his 3rd, 13th and 15th years), Parakēsarivarman Vīranārāyaṇadēva, (No. 439 of the same App. dated in his 3rd year) and Vīrarājēndradēva, (Nos. 450, 447, 448, and 441 of the same App. dated in his 10th, 27th, 37th and 40th years), and three more mentioning the bare title Kōṇēriṇmaikondāṇ (Nos. 443 and 445 of the same App.); but beyond registering the usual gifts of lamps made by private persons they do not contain any date or other information of historical value. Two

coins named *yāṇai-achchu* and *śrīyakkī-paṭṭāṇjalākai* which are mentioned in No. 441 have already been met with in other records copied in the Kōngunādu (Coimbatore and Salem districts).

46. Two records (Nos. 179 and 181 of App. C) copied from the Purātanavanēśvara temple at Tiruchchirrambalam dated respectively in Śaka 1372 (= A.D. 1450) and Piṅgala corresponding probably to A.D. 1497-98, mention two chiefs named Pallikōṇḍaperumāl-Maḷavarāyar and Vīrapratāparāya-Maḷavarāyar; and the latter chief

Maḷavarāyar.

has issued the order in his own name quoting the year (*yāṇḍu*) of his own rule.

From these facts, it is apparent that in the latter half of the 15th century, the tract of country round about Tiruchchirrambalam was governed by a family of chieftains who bore the name of Maḷavarāya. This clan-name is still current among some families in the Tanjore district. We do not know at present whether these were descended from the chief Maḷavarāya figuring in the record of the 17th year of Maḇavarman Sundara-Pāṇḍya I (No. 50 of App. C).

47. No. 54 of App. C, a record from Rādhānūr in the Ramnad district, purports to have been issued in the time of Tirumāliruṇjōlai-Māvalivānarāya—a later Pāṇḍya subordinate.

Tirumāliruṇjōlai-niṇṇāṇ-Vāṇādirāya, in the Śaka (wrong for Kali) year 4440, corresponding to the cyclic year Tāraṇa. We know that Tirumāliruṇjōlai-niṇṇāṇ was the father of Sundarattōḷudaiya-Māvalivāṇādarāyaṇ, and that he lived about Śaka 1398-99 (*Trav. Arch. Series No. 6*, page 53). If he was identical with the chief mentioned in the Rādhānūr epigraph, the date given in it, viz. Kali 4440 appears to be incorrect by nearly a century. Three verses in the *Tiruppaṇimālai* refer to the architectural additions made to the Madura temple by the chief Sundarattōḷudaiya-Vānarāya said to be the son of a Pāṇḍya general by Abhirāmi of the Rudrakānikaiyar caste. He was presumably a later scion of this same feudatory family, and his records are found dated in Śaka 1468.

48. Prominent among the subordinate rulers figuring in the Tamil records of this year may be mentioned the chiefs of a small tract of country with headquarters at The Tōṇḍaimāns of Aṇantāṅgi. Aṇantāṅgi, a town that is now included in the Pattukkottai taluk of the Tanjore district, on the border of the Pudukkottai State and of Ramnad. This small principality lasted for nearly two centuries from the beginning of the 15th century, and after having risen to some prominence under its able ruler Poṇṇambalanātha-Tōṇḍaimāṇ (A.D. 1514-69), was finally absorbed in the newly partitioned dominions of the Sētupatis of Ramnad in the early part of the 17th century A.D. The present Tōṇḍaimāṇ of Pudukōṭṭa, however, does not trace his descent from the Tōṇḍaimāns of Aṇantāṅgi.

Though we know the names of several chiefs of Aṇantāṅgi, the relationship that existed between some of them has not yet been satisfactorily established. It seems evident that these chiefs were originally connected in some manner, possibly as simple feudatories or by marital relationship, with the Perumāls of Tinnevely, for we find from No. 125 of 1916 that the first ruler who held the chieftainship of Aṇantāṅgi was called Tirunelvēlipperumāl-Tōṇḍaimāṇār. Though this record is dated only in the cyclic year Virōdhin, it is possible to fix its equivalent to be A.D. 1469 from the fact that this inscription as well as No. 126 of 1916, dated in Śaka 1364 (= A.D. 1442) have been attested by the same individual named Nirambaḷaḷagiyaṇ-Kāḷiṅgarāyaṇ. This was the time when Jaṭilavarman Arikēsaridēva *alias* Parākrama-Pāṇḍya (A.D. 1420-1463) was ruling over the Tinnevely and adjoining districts. These chiefs appear to have owed allegiance to the Vijayanagara rulers, as evidenced by several of their records. An inscription has been copied at Tiruvaraṅgulam in the Pudukkōṭṭai State (No. 312 of 1914), wherein Poṇṇambalanātha-Tōṇḍaimāṇ is mentioned as having made in Śaka 1436 in the reign of the son of Mallikārjuna, some

Their overlords.

provision for conducting the service *Alai-vilaṇjādāṇṣandi* called after him. But it

has to be noted that the date Śaka 1436 mentioned in this record, as well as the date Śaka 1444 quoted in No. 313 of 1914 fell in the reign of Kṛishṇadēvarāya, and not in

that of an unspecified son of Mallikārjuna, as stated in them. In No. 201 of 1924, an inscription copied at Pirāṇmalai in the Ramnad district, this same chief is stated to have made the gift of a village for the expenses of a service to the god at Koḍuṅṅuram, i.e., Pirāṇmalai, in the reign of Krishṇadēvarāya in Śaka 1440. It is not therefore clear how he could have mistakenly referred to an unnamed son (probably Virupāksha or Praudhadēva) of Mallikārjuna as his suzerain instead of to Krishṇadēvarāya who ascended the throne in A.D. 1509, nearly five years previous to the date of the Tiruvaraṅḡlam epigraph. Can it be presumed that at this period the immediate superior of the Arantāṅgi chiefs was one of Mallikārjuna's sons of the original line, who had been reduced to the status of a governor while the actual emperor at the distant capital was Krishṇadēvarāya? The records of Poṇṇambalanātha copied this year (Nos. 513, 515 and 519 of 1925), which are dated in Śaka 1459 do not mention the name of the Vijayasagara emperor, thus giving rise to a suspicion that the fealty of these chiefs had begun to grow slack under the later kings.

49. The following are the chiefs so far known from lithic records copied by this office and from the *Pudukkotta Manual* :—

1. Kulaśēkhara-Tonḍaimāṇ (C. A.D. 1426),
2. Aḷagiyamaṇavāḷapperumāl Tonḍaimāṇ (C. 1443-1453 A.D.),
3. His son Ilakkaṇadenṇāyaka-Tonḍaimāṇ or Ilakkappaḍenṇāyaka-Tonḍaimāṇ,
4. Ēkapperumāl-Tonḍaimāṇ (C. 1481-1488 A.D.),
his three sons
5. Tiruviṇaitīrttāṇ-Tonḍaimāṇ (C. A.D. 1497),
6. Āvudaiyanāyaṇār-Tonḍaimāṇ (C. A.D. 1497) and
7. Poṇṇambalanātha-Tonḍaimāṇ (C. A.D. 1514-1569),
8. Varavinōda-Tonḍaimāṇ (C. A.D. 1536), son of No. 7 and
9. Āṇḍiyappa-Achyutanāyaka, the son of Tyāgaraśar-Narasānāyaka, who figures for the first time in a record from Paramāṇḍūr copied this year (No. 511 of App. B).

Of these chiefs, only Nos. 4, 7 and 9 are represented in the records collected this year at Paramāṇḍūr. No. 512 of App. B records the provision made by Ēkapperumāl-Tonḍaimāṇ for conducting the service called Tonḍaimāṇ-*sandi* in the temple of Kēśavaperumāl at Parāśaraṇṇuttūr (i.e.) Paramāṇḍūr. His son Poṇṇambala-Tonḍaimāṇ prided himself as “one that knew no fear”, “the hero that subdued Ceylon in seven days” and as “one that presented an elephant in lieu of a lamb received by him” (*History of the Pudukkotta State*, page 84). In the records of this year (515 and 519 of 1925) we find him with the titles *Achchamarīyādāṇ* (one who knew no fear), *Alaivil-aṇṇāḷāṇ* (one who never got perplexed under difficulties) and ‘a *bhakta* at the feet of Perumāl Āvudaiya-Tambirāṇār’. In No. 519 of App. B, dated in Śaka 1459 he is stated to have made provision for a *sandi* named after him in the temple of Kēśavaperumāl at Parāśaraṇṇuttūr (Paramāṇḍūr) on the day of his natal star (i.e., Āvaṇi 19, śu. dvādaśi, Saturday, Śravaṇa).

In the absence of any inscriptions for Tyāgaraśar-Narasānāyaka among those till now found, it appears likely that his son Āṇḍiyappa Achyutanāyaka-Tonḍaimāṇ succeeded Poṇṇambala Tonḍaimāṇ, for his earliest record so far known (No. 511 of App. B), is dated in Śaka 1499 (=A.D. 1577), closely following the latest known date of Poṇṇambala (A.D. 1569), and also because he bears the same titles ‘*Achchamarīyādāṇ* and *Alaivilāṇṇādāṇ*’. It remains to be ascertained whether the Achyutappa-Tonḍaimāṇ mentioned in a copper-plate deposited in the Inam Settlement Office at Pudukkottai (vidé *A General History of the Pudukkottai State*, footnote on page 86) is identical with the chief of the same name mentioned this year. The surnames of Narasā-Nāyaka and Achyuta-Nāyaka borne by these Tonḍaimāṇ chiefs Tyāgaraśa-Tonḍaimāṇ and Āṇḍiyappa-Tonḍaimāṇ respectively seem to be significant of their subordination to these kings of the Tuluva dynasty.

50. Two inscriptions from the Dharmavaram taluk, one from Tāḍimarri (No. 328 of 1926) and the other from Togaragunṭa (No. 343 of 1926) give us some interesting information about certain chiefs of Tāḍimarri who took a prominent part in the struggle of the pōlegars. The Tāḍimarri inscription is dated Śaka 1648 (mistake

for 1646), Vyaya, and records the reconstruction in this year, of the fort at the place, of the *gōpura*, *prākāras*, the bastions and the ditch by Mahānāyānkāchārya Sākē Immaḍi-Konḍappa-Nāyaningāru, son of Venkaṭappa-Nāyudu and grandson of Konḍappa-Nāyudu, who also got a new cannon mounted on the bastion of the fort. The latter inscription registers a grant of land by the chief (of Tādimarri) Mahānāyānkāchārya Immaḍi-Chadurapu-Nāyudu to a smith Liṅgōju for having forged a cannon (*phiraṅgi-krōvi*) for him. The inscription is dated in the year Viśvā-

The Polegars of Tādimarri. *vasu* whose Śaka equivalent is not given. If the cannon here mentioned as newly forged is the same as the one mounted by Konḍappa-Nāyudu in his fort, it follows that Chadurapu-Nāyudu should have been the ancestor or predecessor of Konḍappa. We learn from the *Anantapur District Gazetteer*, p. 144, that Siddappa (A.D. 1737—40) the son of Pāvaḍappa-Nāyudu of Anantapur obtained help from the polegar of Tādimarri against a rival claimant, but was captured by his rival Rāmappa who called in the help of the famous Morari Rao of Gooty, captured Anantapur and imprisoned Siddappa. It is evidently Konḍappa of No. 328 that is referred to here as the polegar of Tādimarri whose help was sought by Siddappa.

51. Three Persian inscriptions were copied this year, two from Konḍapalli in the Bezvada taluk, and one from a mosque at Rajahmundry. They were kindly deciphered for me by Mr. Ghulam Yazdani, Government Epigraphist for Moslem inscriptions, Hyderabad. No. 425 of App. C which is inscribed on a slab of polished blackstone built into the wall at the entrance of the principal *masjid* at Rajahmundry, records the fact that “during the reign of the great Sultān

Persian inscription at Rajahmundry. *Ghiyāthūd Dunya* (waddīn).....*Abū*.....*Tughlaq-Shāh*, the Sultān (may God perpetuate his kingdom and sovereignty and elevate his authority and dignity!) and during the ever-increasing prosperity (i.e., prosperous reign) of the *Khān* of the world, *Ulugh-Khān* the humble servant soliciting the mercy of God *Sālār Ūlwī* built this mosque on the 20th of the auspicious day of *Ramzān* (may its blessings be universal!) 724 H. (corresponding to A.D. 1324, September 10)”. It may be mentioned that Prince Juna before he assumed the regal title of Muhammad-bin-Tughlaq (A.D. 1325–51), was known by the title of *Ulugh-Khān*, and at the time of this record, he was a viceroy in the southern dominions before he became a Sultan a year later in A.D. 1325. Of the other two records, No. 550 of App. B from Konḍapalli is a Persian version of the Telugu epigraph No. 549 engraved on the same slab of stone. It relates to the endowment in 931 H. (A.D. 1524) of the revenue of Mauza-‘*Khizrabad* etc., for the *langar* (feeding house) instituted by

Two Persian records at Konḍapalli. Hazrat *Khizr*. The Telugu portion, however, states that Qutb-ul-Mulk (called Kutubana-Malka Odeyalungāru in its vernacular form) the friend and vassal (*nijā-bitundu*) of Sultān Muhammad Shah, having conquered Konḍapalli and other forts, made a gift of the two villages of Kavurūru and Kidarabād (*Khizrabad*) for the upkeep of a *langar* (feeding-house) at the latter village, intended for the use of the blind, the lame, beggars and for dervishes. The name of Hazrat *Khizr* does not occur in this version, though it can be surmised that the village *Khizrabad* must have owed its origin to him, but it is not known if Hazrat *Khizr* of the Persian record and Qutb-ūl-Mulk in the Telugu version were identical. The other inscription at Konḍapalli which is dated 14 years later on the 29th Rabi, 945 H. corresponding to A.D. 1538, August 25, Sunday, registers the remission of rent for all time on some lands granted by Qutb-ūl-Mulk, the conqueror of Konḍapalli. Mr. Yazdani opines that these two records were carved at much later dates than those mentioned in the texts themselves. The two Persian epigraphs were respectively written or engraved by ‘Ali, son of Mīyān Malik Junaidī and ‘Ali-b-Saa’id of Pargī.

52. Inscriptions Nos. 418 and 419 of 1926 copied in the temple of Bhētēśvara at Musalimaḍugu are trilingual copies of the inscription :—

Śrī-ōrugantyaṅtika Māchirājupallijah Śrīgiriśringavāsī, .Śrī-Paṇḍitārādhyā-nṛihasya dāsō Vibhūti-Gauras saraṇāgatō vah ; which means “Vibhūti-Gaura, born at Māchirājupalli near Orumgallu, dwelling on the peak of Śrīgiri, a servant of the house of Śrīpaṇḍitārādhyā seeks your protection.”

This Vibhūti-Gaura (or Gauraya) has already been noticed in Nos. 168 and 169 of 1913 from Panem in the Nandyal taluk, Kurnool district. Of these the latter also states that he was born at Māchirājupalli near Oruṅgallu, settled on the top of

Vibhūti Gauraya.

Śrīgiri and was the servant of Paṇḍitārādhya. The Paṇḍitārādhya that is referred to in the inscription was a contemporary of Basava, the minister of the Kalachuri king. He is also believed to have been responsible for the propagation of the Vīraśaiva cult as much as Basava, the only difference between the two creeds being that Paṇḍitārādhya, though he laid great importance on the rituals of the Saivāgamas and demonstrated their superiority to the Vedas did not actually discard brahman rituals. There is a tradition among the Vīraśaivas that there are five pontifical seats for their religion, one of which was situated on the hill of Śrīparvata in the Kurnool district. The *Matha* on the Śrīparvata is believed to have been founded by Mallikārjuna-Paṇḍitārādhya, and the Telugu poem *Paṇḍitārādhya-charita* by the great Vīraśaiva poet Pāṅkurike Sōma deals at great length with the life and teachings of this Paṇḍitārādhya. The name of Vibhūti Gauraya occurring in this inscription has been misinterpreted in the *Hyderabad Archæological Series*, No. 3, "Minor Inscriptions and Sgraffi" as follows: 'Vibhūti, born at Māchirājupalli in Oruṅgallu, dwelling upon the peak of Śrīgiri, a slave of the house of the blessed Paṇḍitārādhya, came to seek the protection of Gauri'. There is no mention of Gauri in the inscription and Vibhūti which means only "sacred ashes" is not a proper name but is used as a prefix to the name Gauraya to signify his orthodoxy. The Tamil version in No. 418 mentioned above calls him *Tirunīru-Gaurayaṇ*, meaning "Gaurayaṇ of the sacred ashes" thus correctly explaining the term 'Vibhūti'.

